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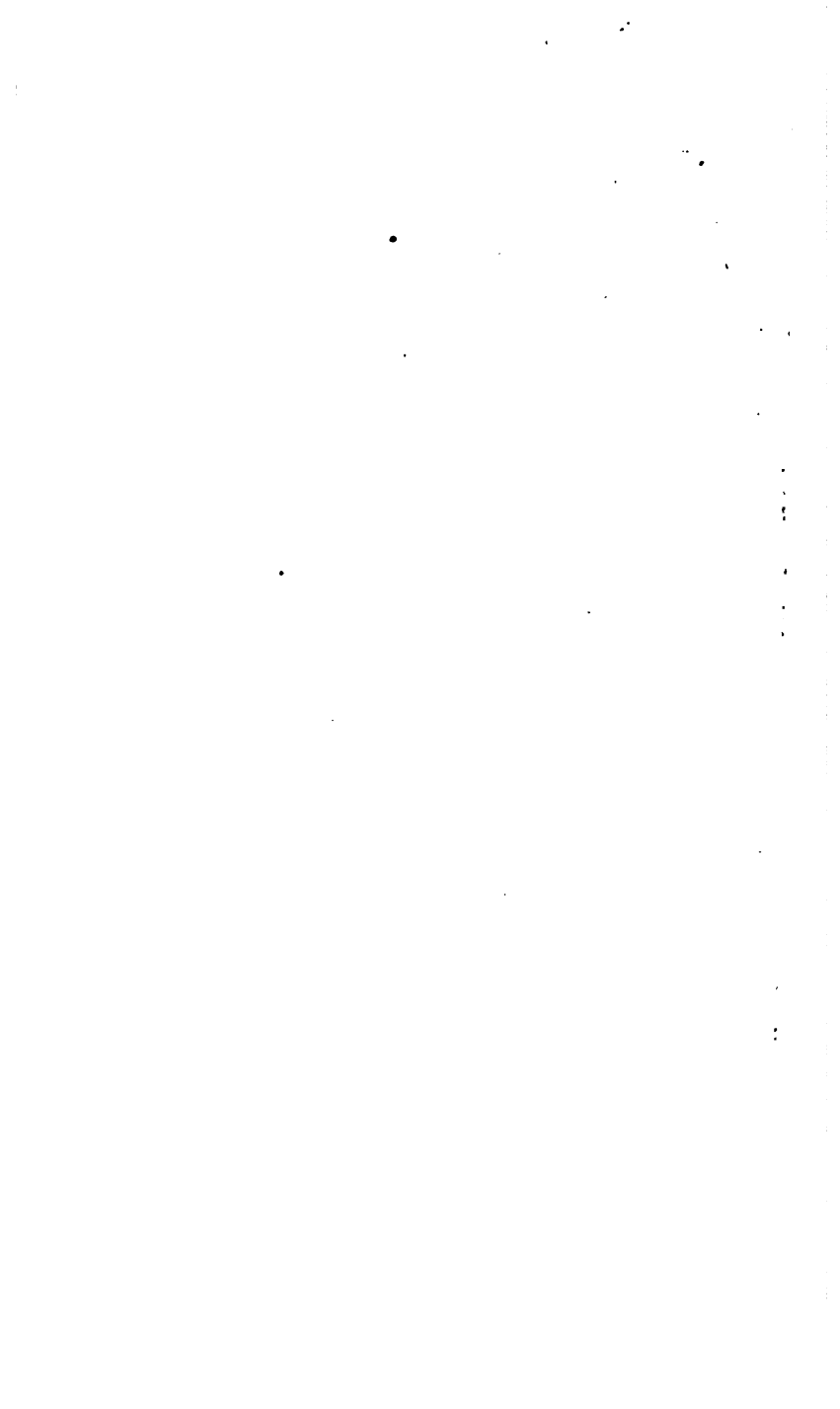
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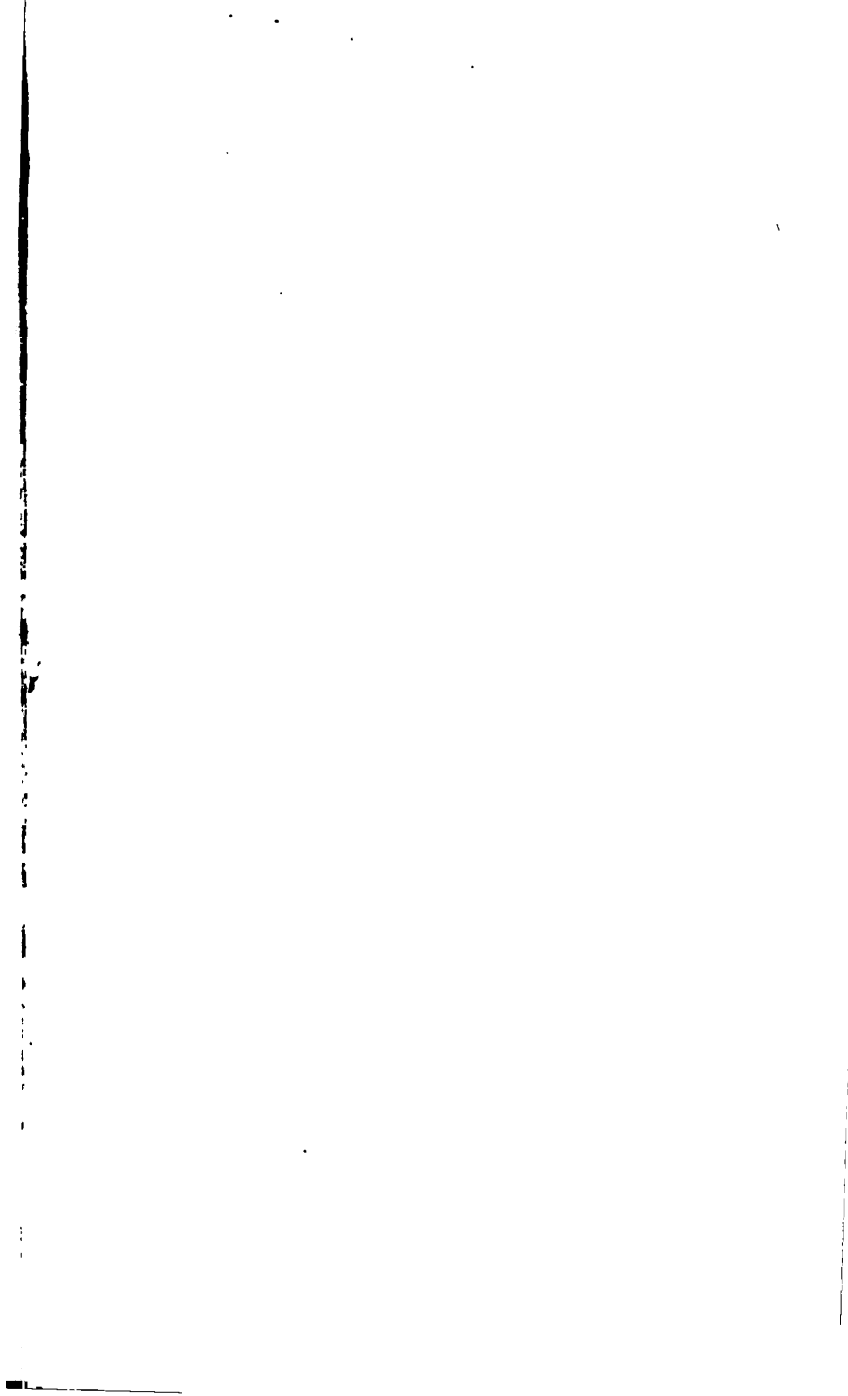


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ESSAYS

IN ✓

LITERATURE AND ETHICS.

BY

*O.C.*  
CHARLES WHITE, D.D.

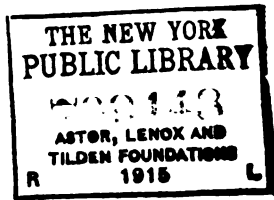
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AMOS LAWRENCE, ESQ.,

LONG DISTINGUISHED AS THE WARM FRIEND OF NEEDY,  
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AND THEIR LIBERAL PATRON

WHILE STRUGGLING INTO ACTIVE LIFE,

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AS A GRATEFUL ACKNOWLEDGMENT TO THIS HONORED PHILANTHROPIST  
OF HIS GENEROUS ENCOURAGEMENT AND AID IN

THIS PUBLICATION,

AND IN OTHER MORE IMPORTANT EFFORTS

TO PROMOTE EDUCATION AT THE WEST,

BY

THE AUTHOR.

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## RELIGION AN ESSENTIAL PART OF ALL EDUCATION.

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THE business of Education has awakened interest and received attention from the enlightened men of all ages. It may be doubted whether, if the literary and elevated alone are consulted, any higher regard for it will be found among the moderns than among the ancients. It is, however, true, that in recent times the subject has been better understood than it was anciently. In respect to the number and the value of the studies into which the young shall be led, the importance of extending education to the whole mass of the people instead of the patrician orders alone, the methods of developing and training the mind, the employment of knowledge in ministering to the wants and utilities of actual life—in respect to all these particulars, far more just and benevolent sentiments are now entertained than those which prevailed in former ages.

The last twenty years have been peculiarly prolific of theories and facilities of public and private instruction; and, in the midst of much speculation and attempt, which are visionary and impracticable, some real improvement and progress are certainly apparent. Advancement, however, is still practicable and

important in the business of education. All is not yet attained. While it is admitted that in regard to the search after a royal road to literary or professional eminence no discoveries are to be looked for, it is clearly true that there are many highly important doctrines in education which hitherto have been but imperfectly appreciated and but partially put into practice in any of our seminaries of instruction. In presenting to you, therefore, once more, the time-worn subject of education, though I shall secure none of the interest of novelty, I shall have what is a more valuable aid, a conviction on the part of the wise and good of my hearers, that this discussion is upon matters of the greatest practical importance.

The design of the few suggestions which I shall make now will be to establish and commend this proposition, THAT RELIGION IS AN ESSENTIAL PART OF ALL EDUCATION.

This is no new doctrine. An unusual share of ardor and eloquence has been expended on the general subject of a cultivation of the moral powers. Religious education, however, as connected with schools and colleges, has been thought of and treated of by its most enthusiastic friends as something incidental and collateral to a greater matter in hand—the training of the intellectual powers. A distinct, unshrinking avowal of a conviction, that the development and guidance of the heart, no less than the culture of the understanding, should be the direct object of all instructors, has been rarely made. In actual practice, also, through a sickly sensibility and subserviency to the prejudices and sneers of men, religion, so worthy to be introduced and honored as a part of all our

occupations, and an ingredient of all our attributes, has, by too many teachers of the young, been crowded into occasional interstices, or been put off with a few outward observances.

There are numerous and weighty considerations which establish the importance of a religious cultivation of the affections as an essential part of all education.

I. The first of these respects the framework and construction of the soul of man.

The internal spirit is, in its nature, one and indivisible. Strictly speaking, there exists no such division of it into parts as might be indicated by the terms *intellect* and *heart*, in common use. These are convenient, and must be retained, but ought to be understood only as expressive of different conditions or states of one simple, inseparable, uncompounded spirit; and the word *faculties* should not be regarded as designating component parts of a compounded soul, but its several susceptibilities of being in the different states just alluded to. Who can believe the Maker of us intended that the soul should be caught at for the purposes of education in certain of these brief, rapid conditions and attitudes, while it is neglected in all the rest? Who has informed the instructors of the youthful mind which of its susceptibilities are to be cultivated, and which are to be omitted?

If, however, we retain the common phraseology, and speak of the intellectual and moral powers as distinct and separable, the fact still forces itself upon us, that all the faculties of the soul are very intimately associated and blended together. Indeed, so closely united are they, that, in some respects, they are scarcely dis-

tinguishable from each other. It is even now, in the present advanced state of the science of mind, a matter of grave discussion with the moral philosophers, whether the state of the inner man immediately preceding outward action, be intellectual or cordial, a determination or an emotion, a resolve or a strong desire ; and also whether conscience involve a mental judgment or be purely a feeling, a discriminating sensitiveness. It can not have been the design of Him who so closely interwove, intertwined, and amalgamated our powers, that in education they should be violently torn asunder, and the one part be subjected to the processes of development and rearing and the other part be left alone. To proceed in this way is just as preposterous as to prune one half of the top of your tree and leave the rest of the branches to push themselves out as they will, or to gather the soil around one half of its roots and permit the other half to lie exposed to the parching sun.

It is also true, that the internal man is, in its original construction, symmetrical. The moral elements bear a suitable power and proportion to the intellectual. It is not meant, by this remark, that there is, in the combination, any such mathematical precision as appears in the definite proportions developed by chemistry. There is difference enough in the adjustment of the mental and moral in different individuals to produce and manifest pleasant and useful varieties in character. Yet there is in all such an adaptation and harmony of the intellectual and moral portions of the man as to produce that perfection and beauty of workmanship which characterize every thing issuing from the hand of God. The education of the head to the

neglect of the heart disturbs this symmetry, produces an uncomely disproportion ; turns man, whom God made with such nice, wonderful, beautiful adjustments, into an unbalanced, distorted, unshapely thing. We are pained to see the head of one of our children continue to grow larger, while the rest of his body makes either no advances or disproportionate ones. But the slender, shriveled body, toppling under the massive, overgrown head, is no greater deformity than an improved intellect upon an uncultivated heart. I know the disgusting proportion is less visible in the latter case, but it is no less real and no less to be deprecated.

There is observable, also, in the original construction of the human mind, an arrangement for an exertion by the affections of a powerful influence upon the intellectual powers.

From the fact already adverted to, that the internal being is one and indivisible, not composed of separable faculties, it would be a fair inference that any special vigor or vivacity given to one portion of it, or, more philosophically, to one of its susceptibilities, would affect all the rest, just as the electric fluid, communicated to one body, is felt by every other in connection with it ; or, as the "leaven hid in three measures of meal leaveneth the whole lump." This, which might have been a fair inference, is found to be an incontestable and a very important fact.

Besides partaking of the excitements and energies of the heart, in consequence of being an inseparable part and parcel with it of the same spiritual essence, the intellect is influenced by the emotions in another manner more easily described. As the intellect, in its

enlargement, to take in new objects, or to develop new features of old ones, furnishes new food for the heart, and thereby gives it growth and ardor, so the heart, in turn, having the prerogative "to change all outward things to its own hue," actually transfers all the vivacity and interest felt by itself to the objects which engage the understanding. Thus the heart attracts the intellect by brightening its path, and excites it to unceasing pursuit by enriching its attainments. When the pathway of mental travel is all along enlivened by the heart's own zeal and sprightliness thrown forward upon it, it is almost of course, and without effort, that every intellectual movement is of greater vivacity and enterprise, of higher order and power. The intellect of all men, natively indolent, is inclined to lie listlessly down in the shady places of the field of knowledge; the heart, by communicating its own activities, by affording impelling motives, and arousing excitement, overcomes lethargy, awakes invention, gives vigor to conception and reasoning. All the methods by which the enlivened passions give vivacity and power to the understanding, may not be capable of perfect explication. The *fact* most concerns us—this is incontrovertible, and is happily illustrated by the tree which you are cultivating. The increase of health and power in its roots adds to the luxuriance of the foliage, and added dimensions and thriftiness in the top multiply and enlarge the roots below. Taught by this fact, you protect and encourage both together; similarly instructed in reference to the mutual influence of the intellect and the heart, we should by all means seek to train them up together.

So it appears, whatever view we take of our internal

construction, that when the mental powers are allured, developed, and strengthened in the processes of education, while the affections are left to themselves to grow dull, or grow coarse and corrupt, violence is done to our original constitution. The intellect and the heart, there can be no doubt, like two wheels which play into each other, were intended to run always together. Should you take apart your chronometer, and put a part of it in one pocket and a part in the other, in order that it should keep good time, you would no more oppose the expectation and design of the artist than do the teachers of your children oppose the expectation and design of their Divine Constructor, when they strive to train their intellectual faculties and leave their moral powers unreared and unemployed. The whole being is to be reared ; all his elements are to be nurtured up together. The *man* is to be educated ; the *man*, just as God made him. You send your *son* to college, not his intellect alone. And, if you are a judicious parent, you wish your *son* educated as he is ; as he is wisely constructed — educated in respect to all his powers and susceptibilities.

II. Another consideration, evincing the importance of making religion a part of all education, is the fact that the affections are in *special* need of cultivation.

The moral nature stands in much greater need of regulation and nurture than the intellectual. In the general wreck which occurred at the fall, the understanding suffered severely, it is true, but the heart received a far deeper injury. There the grand mischief was done. There is still the primary and chief derangement, the visible desolation and ruin produced by the withering touch of sin. The heart, therefore,

enlargement, to take in new objects, or to develop new features of old ones, furnishes new food for the heart, and thereby gives it growth and ardor, so the heart, in turn, having the prerogative "to change all outward things to its own hue," actually transfers all the vivacity and interest felt by itself to the objects which engage the understanding. Thus the heart attracts the intellect by brightening its path, and excites it to unceasing pursuit by enriching its attainments. When the pathway of mental travel is all along enlivened by the heart's own zeal and sprightliness thrown forward upon it, it is almost of course, and without effort, that every intellectual movement is of greater vivacity and enterprise, of higher order and power. The intellect of all men, natively indolent, is inclined to lie listlessly down in the shady places of the field of knowledge; the heart, by communicating its own activities, by affording impelling motives, and arousing excitement, overcomes lethargy, awakes invention, gives vigor to conception and reasoning. All the methods by which the enlivened passions give vivacity and power to the understanding, may not be capable of perfect explication. The *fact* most concerns us — this is incontrovertible, and is happily illustrated by the tree which you are cultivating. The increase of health and power in its roots adds to the luxuriance of the foliage, and added dimensions and thriftiness in the top multiply and enlarge the *benefit*. Taught by this fact, you protect and *enrich* together; similarly instructed in the *intellectual* influence of the intellect — by all means seek to *enrich*

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The moral nature stands in greater need of regulation and nurture than the intellectual. In the general wreck of the mind, it is the understanding that suffers most. The heart receives the least mischief, and chief

is a field that invites to culture certainly not less than the intellect. It sends up a noxious vegetation that must be uprooted and cleared away. As a misdirection, lethargy, and obscuration of the understanding occur in consequence of the depravation of the moral powers, teachers, in order to the best success in training the intellect, must carry forward the processes of education among the elements of the heart as well as of the understanding.

The absence of any self-restorative power in the lapsed condition of the heart farther shows how much the moral affections need faithful teaching. In laying its destroying hand on the inner spirit, sin has so extinguished its moral vitality, so paralyzed its moral susceptibilities, that there is nothing left to act the part of a regenerating agency. The understanding, if it have grown lethargic, may, by its own volition, arise and gird itself to fresh action; if it groan under an incubus, may start by a mighty, self-originating effort from under the suffocating pressure; if its currents of thought have become turbid, may itself remove obstructions and cause them to settle and again run clear. But the heart, in its moral prostration, is like the tree fallen to the earth, which has no efficiency to raise itself up again. Men do not expect the thorn will of itself stop and bear grapes, or the thistle spontaneously change its fruit to the fig; and they need never expect that vice will turn itself into virtue, or a bad heart, by its own will, become a good one. The moral powers, once fallen, rise no more without foreign aid; once dead, they never come to life without the visitation of the power that first gave them birth, any more than the sleepers of the tombs. Teachers of

the young are the instrumentality through which that power is to reach and resuscitate them. To this part of the being, so deeply corrupted, and, so far as itself is concerned, so irrecoverably, it is that the educator should direct his efforts with great interest and industry. Whatever be done with the intellectual powers, the affections must be watched, reached, influenced. Whatever else be neglected, this must never be omitted.

III. The important part which our moral affections perform in the active duties of life is another consideration in favor of making the religious condition of the heart an object of assiduous care in all education.

It is not easy, and certainly can not be necessary to define the exact province of the intellectual and moral powers respectively. It may be enough for my present purpose to show that the latter, our moral affections, are both most essential and most employed in the valuable services to which we are called. The truth of this declaration becomes, I think, immediately apparent on a reference to those various relations out of which arises all human duty.

We begin at the fireside with the filial and parental relation. Home, as it is sometimes constituted, is the best emblem and representation which we have here below of heaven above. It will be found, invariably, that the qualities on the part of the parents which contribute chiefly to make this paradise, are such as integrity and consistency, gentleness and patience, truth and decision — all of them fruits which grow up out of a pure heart. It is equally apparent that the confidence and affection, the respect and deference, the readiness to be taught and the willingness to obey, on the part of children, which contribute so

largely to the peace and heavenliness of the domestic scene, are also moral qualities depending upon the state of the internal affections.

Passing now a moment to consider men as members of society, I inquire, Whence arise that highmindedness that suffers long and forgives for the sake of peace, that noble generosity that contributes to support the public weal according to need, that stern conscientiousness which maintains order and law amidst degeneracy and misrule? All these acts and sentiments have their main feeding springs in a good and honest heart. When your neighbor declines the acknowledgment of your equitable claim, it is but mockery of you to be told of his skill in doing business, of the correctness of his calculations. What care I, you say, for the accuracy of the man's arithmetic. A few grains of honesty and truth in his *heart* will avail me more than the whole Principia of Newton lodged in his *head*. If a subscription be wanted for a road, a hospital, a poorhouse, a school fund, I put it to you, if a kind and compassionate heart does not more encourage and forward your application than a whole encyclopedia of learning.

As a subject of government, true loyalty of heart, love of order and righteousness, are capital qualities, for which no degree of intelligence can be a compensation. Even in the capacity of legislator and judge, where the intellectual powers are so conspicuously employed, the dispositions of the heart which religion inculcates are also entirely indispensable. In order to the best legislation, as also to the full attainment of the ends of justice, the lawmaker needs moral honesty, inducing an unhesitating advocacy of the rights of all,

irrespective of party or private ends; the judge needs firmness and uncorruptness, that no temptation may cause him to decline from truth and right, especially from avenging the poor that cry to him, and the fatherless, and him that hath none to help him.

An equally important part is performed by the pure affections of the heart in the successful practice of the learned professions. In respect to the ministry, it is the universal impression that all its efforts, without religious purity, are as sounding brass or a tinkling cymbal; as useless as they are empty. I would not insist, by any means, that the practice of the law and of the healing art could proceed no better without the moral affections. I however do insist that these affections, if they are not absolutely indispensable to the gentlemen of the legal and medical professions, ought, nevertheless, to rank among their very worthy and very valuable qualifications.

Every intelligent physician well understands the strong influence which the mind exerts over disease, and the consequent effect of cheerfulness and hope in assisting nature to restore herself, or medicines to produce the same desired result. It is on this principle that the panaceas, catholicons, universal remedies produce their sanative influences. The wondrous narrative of the cure effected, and are able to effect, has established fully that a single dose of cheerfulness and hope, his expectation of recovery, his cheerfulness and firmness, along their channels, and absorbents, re-

and emotion to the whole machinery within, so that the sluggish wheel, whence the disorder arose, is forced to go. As the nostrum was not positively noxious, nature could but heal herself speedily under such a powerful, universal thrill and impulse. A prime qualification, therefore, of the successful physician, is the possession of a known and undoubted benevolence of heart, and a consequent openness and benignity of outward demeanor, a palpable honesty and excellence, which, whenever he approaches a patient, shall reanimate his hope, soothe his irritability, wake the fainting energies of nature, and start on her sluggish currents before medicines are administered. It is not to be doubted that a corrupt, distrusted man, though well read in his profession, loses many a patient, whom, with a pure heart, he could have saved from the grave.

It is still more emphatically true of the legal advocate, that his success depends much on the character which he bears for probity and truth. Such a character, begetting confidence, secures a favorable impression, and strongly predisposes men to admit any proposition he shall assume, and favor any cause he shall espouse. The *man*, it will be found, in such a case, has pleaded powerfully before the advocate has spoken a word. The *man*, by his character, has carried the outworks, and well nigh gained the main position, before the rank and file of legal arguments have appeared upon the ground. And when reasoning and eloquence are brought up to the advocacy of the cause, a sound character in the speaker performs the part of the heavier portion of your axe, which gives to the edge all its effect. There are, it must be admitted, seasons of high popular excitement when the auditors

will not stop to inquire who or what he may be who addresses them, if his speech only breathe out and fan the spirit that is burning in their own hearts. But in all ordinary times, and before all intelligent and sober men, like those who ordinarily compose a jury or a bench of judges, if a man rise to speak who is known to be rotten at heart, he will but speak into the air; and, if his client gain his cause, it will be in spite of his counsel, and not in consequence of him. The most logical argument from the lips of such a man loses one half its conclusiveness; his earnestness and ardor nearly all their power. He may produce astonishment, but cannot work conviction; he may dazzle, but will fail to warm. Though a man pour along a tide of thought like Brougham, march in stately magnificence like Chalmers, move in a most graceful, clear current like Clay, or show the mental intensity of our sententious Calhoun, making his whole speech but a series of focal points; though a public speaker be one or even all of these in his qualifications; though he be what he may in the way of logic, rhetoric, and brilliancy, — if he be corrupt in the core, his words will come back to him like voices out of the grave, or echoes from the bleak rocks, colder than they went out from his heart. All the judicious and worthy will look upon his eloquence suspiciously, as resembling the apples of Sodom, which have a fair outside, but are within bitter ashes! No truth is more clear than this to which we are adverting, that to reach true eloquence, to lead captive at will the judgments and the hearts of men, the advocate, as well as the orator, must be *sound in heart*; an honest man and a true!

It is certainly pertinent now to inquire, with em-

phasis, why we should send young men into the world with intellectual culture alone, when the faculties and capabilities of their moral nature, in their highest state of improvement, will be demanded imperatively in every sphere they shall move in. As well think of making a shrewd diplomatist, by putting him into a court dress; as well think of making a military man, by teaching him enough of chemistry to acquaint him with the explosive power of gunpowder, enough of the law of projectiles to enable him to keep clear of the bombs and rockets of the enemy, and enough of history to let him know that there have been campaigns and battles before. Would this sort of furniture make a soldier for the privations of the camp, the stratagems of war, the dread onset of mortal strife? A soldier is a thing of sterner stuff. They whom we would see successful in the world; they, especially, whom we would have make the world better that they live in; they whom we would have work those changes on the great current of human affairs passing by them, which shall improve after generations, — such young men must be more than intellectual beings; they must be men of soul, of great soul! men of those pure, deep-founded principles, which make the actions great and good!

IV. The teaching of history, on this subject of making religion a part of all education, should not be disregarded.

It will be found, on questioning past ages, that the worth and welfare of individuals and nations have been in almost exact proportion to the prevalence of the principles and practices inculcated by true religion. Even systems of error, because they held some truth

mingled with their fiction, and insisted on some important virtues along with injurious inculcations, have exerted a meliorating influence both on man and society. I am not hazarding the assertion that either of the great religious delusions of the world — the pagan, the Mohammedan, or the Papal — have accomplished, on the whole, more good than evil ; in other words, that mankind are better than if blank, cold atheism had reigned in their place. My allegation respects simply this historical fact, that what there was in these systems, of truth and good morals, borrowed from Christianity, or in harmony with it, had a powerful tendency to lessen the grand mass of existing evils — a part of which these corrupting systems had themselves produced. Not only the true and good, that accorded with genuine religion, produced happy effects ; much beside this did so, because, from bearing some resemblance to pure Christianity, it appealed to man's predisposition to some form of religious belief and religious observances.

The more intelligent among the Greeks and Romans encouraged a reverence for the gods among the people at the same time that they regarded their mythology as only a splendid fable, simply because they saw that that reverence softened down the harshness and smoothed away the asperities of the popular character, and so rendered the plebeian classes more easily controlled and more subservient to their ambitious designs. The brahmins of India, the successors of the false prophet and the Papal priesthood, regard their respective systems as engines of influence over the common mind. Such they are, beyond all question ; such they are, in consequence of their subduing power

on the rough passions of the human heart. The first symptoms of decay appeared in the Roman empire simultaneously with disrespect for the gods and laxity in the observances of religion. The consequent decline, which nothing could arrest, proceeded, *pari passu*, with the religious desecration of her citizens.

These historical facts show us that man has original susceptibility of being powerfully influenced and moulded by considerations of religion. And, if he be so easily wrought upon in this respect that false and defective systems will restrain his ferocities and create submissiveness and docility, what may not the true religion of the Scriptures accomplish? We know what it has achieved. Wherever in the world Christianity has obtained an establishment and procured respect and obedience, man, as an individual, by means of its presence and power, has become better and happier, and society has advanced in civilization, learning, peace, comfort, and usefulness. To this remark there is no exception. Whither is it that every one turns when he would find the spot upon the earth where man has risen nearest to his proper prerogative and privileges, to his noblest character and most honorable sphere, where society has its best construction and its highest advantages? He looks into the little communities of the Waldenses, the Moravians, the Huguenots of France. He goes to Germany after the reformation in the sixteenth century. He goes to old England in later periods; to Scotland, where were the stern faith and principle that outlived all changes and revolutions. He goes to the families and settlements of our own land. He repairs to the times and the places where true religion has appeared and exerted her power over man and society.

Religion has never been entertained among a people without increasing that intelligent liberty which alone "gives to the flower of fleeting life its lustre and perfume;" without diminishing the exhausting and destructive vices, and introducing in their places frugality and industry; without hushing the violent passions, and producing greater general contentment and quietness; without introducing, by the working of her secret power on the heart, that crystal honesty, which is the basis of confidence and the source of enterprise and wealth; without propitiating the favor of Heaven, so that the glorious God became unto them a place of broad rivers and streams, their Lawgiver and their King. In the absence of religion, on the other hand, there have always been confusion, wretchedness, and crime.

It may perhaps be thought that literary nations furnish an exception to this remark, bringing in illuminations by intellectual culture alone. The exception is more apparent than real. It is, nevertheless, to be freely admitted that high intellectual culture has done something, where it has existed, to smooth away the roughness of the human character, to increase the amiabilities of life, to take from vice a part of its grossness, and from injustice a part of its cruelty. There are, however, three things touching those improvements in society produced by intellectual refinement and elevation, which deduct greatly from their value.

The first fact is, that the moral reformations referred to are extremely superficial. They respect chiefly the new arrangements of living which wealth suggests, the forms and civilities which self-advantage dictates,

the substitution of the more refined pleasures and more genteel dissipations which attend the progress of civilization; all which leave the pulse of sin to beat as strongly at the heart as before, and the conscience to an equal intoxication by secret indulgence. If there is constraint for the time upon human passion and human conduct, the depraved elements underneath seem to be constantly combining and growing intense, to burst forth afterwards like imprisoned steam, the more powerfully and destructively for their previous confinement. Another quality of this improvement effected by mere mental illumination is, that it does not reach the great mass of the people. A few master spirits of each generation, together with a class of the privileged and wealthy, are educated and refined, while nearly all the rest are as ignorant and as vicious as ever. The light shines indeed, but the people are like the poor colliers at work in the heart of the mountain, in perfect darkness still, though the sun is at clear, full noon above them. Rome had sixty millions of slaves in the most brilliant period of her literature. The last fact referred to is, that these intellectual eras, however beneficial any may suppose them, are of short duration, and when they end leave no substantial benefits behind them. The age of Pericles in Greece was longer than any of those to which we are pointed as illustrations of the influence of intellectual refinement. But even Grecian literature and arts were of so brief existence as to remind us forcibly of shooting stars, which, though brilliant, are descending before we can raise our eye to them; or of those meteoric stones that visit us—an explosion that destroys them is generally our first notice of

their existence. The period of Roman literary glory called the Augustan age seemed to embrace less than half a century, and the moment there appeared a deterioration of their intellectual character, refinement and morals fell also, and both went down into darkness together. Egypt, earlier than either, and to both the mother of arts and learning, finished her brilliant literary career in a period no less brief, and retained, for the benefit of after generations, only her pyramids, to remind mankind of the vain pride and folly of her kings, and her vast repositories of the dead, to show how numerous once was her population.

The whole concurrent voice of history serves to add confirmation to our position that religion is essential to the elevation and happiness of man as an individual and as a member of society, and therefore should enter into and become a part of all education.

There are some *special reasons* for making religion an element of the educated character of this country. One of these is the fact that the mass of the people are here, more than elsewhere, important and influential for good or for evil. In the monarchical and aristocratic states of society in the old world, an elevated few wield nearly all the influence. Here, on the other hand, every man stands firmly on his own basis, feels himself independent, important, the possessor of a good portion of power. Here every man is a public man and a sovereign, and makes himself felt in all the great interests of the nation. Who can estimate the importance of purifying character by religion, where *all* of it, as in this country, is so elevated to independence and power.

There is another special reason for the diffusion of

the principles of religion among our population, arising out of the nature of our government.

This is closely allied to the consideration just stated. In despotisms and monarchies, where the supreme power is chiefly lodged in a single sovereign, the civil arm is alone strong enough to compel the people to lead quiet and orderly lives. Here, where so much less power is committed to the government, and so much more reserved by the people to themselves, there is needed an influence to be lodged in each subject's own heart to restrain and direct him. In the absence of a sufficient public authority, government must be set up in the individual himself. This, the making each man a regulator of himself, could it be carried into complete effect, would be a magnificent scheme for the management of human affairs—for the maintenance of order and peace, and the attainment of all the ends of justice and benevolence. Religion carries this scheme into effect admirably; it sets up this little government in the bosom of every individual who receives it, and then, without soldiery, prosecutions, or prisons, rules him with an efficient sway—rules where public authority has little influence—rules even where public authority has no influence—among those radical elements of the soul, which are the springs of all human action, and which form the whole character of society. By such a regulating and restraining operation upon each individual citizen, religion renders herself a grand coadjutor to a government like ours, which, to so great an extent, is obliged to leave its subjects to do that which is right in their own eyes.

No part of the world offers a theater so well fitted for the formation of a pious community, and for in-

creasing the accomplishments of religion in behalf of mankind, as our own country. This is a third special reason for making religion a part of all American education. Society is young and vivacious here, and on this account the more highly impressible with religion. It is yet to a great degree in the incipient stages of formation. Its elements are yet in the actual process of composing themselves, of working their way into solidity and permanency. This gives society uncommon susceptibility of being moulded into a valuable character, and inspired with superior energy.

There is also here an unusual spirit of free inquiry, of self-dependence, of personal energy, of untiring enterprise — all which are good materials to be wrought, under the power of the Bible, into a high-toned, effective religious character.

Should education be conducted in this country as it ought to be, here will be performed the highest acts of which the people of God are capable ; here be laid the foundation and top stone of the loftiest temple unto God on the face of the whole earth ; here be seen the highest mountain of holiness, and be opened the fullest fountains of life ; here be established the great central agency of those benevolent movements which are to enlighten and to save the world ! Religion, if any where else, must not here, in her most fruitful soil, on the theater of her highest triumphs, be excluded from the education of the country, but be introduced, to grow with the growth of all the mind it can be made to reach.

Before leaving the subject, I ought, for a few moments, to advert to the admirable adaptation of the

Bible, as a religious classic, to that education of the heart which has been commended in these observations.

Let me say, as a preliminary remark, that by denominating the Scriptures a religious classic in the business of moral instruction, it is not intended to include an intimation that all our schools should be theological seminaries. The Bible already holds, in the best colleges of the country, the place which we propose it should hold in all, and which is very nearly the position it occupies in a well-regulated, religious congregation. As the members of such a congregation, besides their industrious pursuit of their daily callings, gather in public assembly before the man of God, on the Sabbath and at other times, to receive messages out of the Scriptures, and also, in more familiar meetings, sit down to holy lessons from the same source, somewhat in the form of recitation — so in seminaries of learning there are, in addition to ordinary classical studies, opportunities for public and private inculcations from the Bible.

There is this difference, however, between a congregation and a literary institution, that in the latter the religious intercourse and instruction may be far more paternal and direct, and therefore more efficient. Even the public preaching may have much more of the character of an address from a Christian father: such a father the preacher ought to feel himself in many important respects. All the instructors ought to be paternal, religious guides, as well as classical teachers; and the familiar lecture, the biblical recitation, the direct class discussion, the incidental allusion, the occasional interview, the private address, offer them

facilities to open out the rich instructions of the Bible to young and vivacious hearts, which exist nowhere else, except at that still "holier place" — the domestic fireside.

It will be perceived that the Bible, in such a use of it as is indicated here, may exert the most blessed, practical influence without infringing at all upon any literary pursuits. Its perfect adaptation to the use and influence just described needs but to be stated to be seen.

It is fitted eminently to create and encourage a high, generous, catholic spirit, which is a valuable element in the character of every youth, especially every educated youth, of this age of the world.

This spirit breathes up from every part of the sacred volume, as if it constituted the inner life and soul of the whole communication; and so it is. The entire Scriptures are but the form and aspect, the action and the utterance, the assurances and aspirations, of this universal love. The law of God embodies this great and blessed spirit of charity; all the revealed intentions of divine mercy declare it; the life of Christ is a beautiful exemplification of it.

Admirably fitted is a book pervaded and animated with this enlarged, kindly spirit to act a part in the education of souls which sin and selfishness have narrowed, and bound, and suffocated — admirably fitted to swell these souls out from under the tightening bands into the broad world where they can get breath, use their faculties with freedom, move with power and joy over a wide sphere, live in the life of others, and partake even of their immortality by influencing it.

Admirably fitted is the Bible, by infusing these its

expansive and affectionate principles into all the educated mind of the community, to remove away that narrow, bad spirit often exhibited between the different sections of the great church of the Lord Jesus Christ. Perfect likeness of opinion on religious subjects is not to be expected in this age, if indeed it shall ever in the present world take place. The attendant jealousy, and sourness, and intolerance, however, *may and ought* all to be banished forever. This will be best accomplished by introducing the Bible to its proper place in education, at the time teaching begins, by making it to hold its place through the whole course of training, interweaving its noble principles into the native fibers, tissues, and substance of the forming being, and thus making its pure, sweet spirit flow cheerily through all the channels of the soul.

The Bible is no sectarian. It can not stop within such narrow precincts as those of a single sect of Christians. It walks with God, and looks after the interests of the whole family of man; it cares not whether a man say Sibboleth or Shibboleth; if he be a creature of God, it sympathizes with him; if it can make him a new creature in Christ Jesus, and introduce him into the great family of Heaven, it rejoices with him, calls him brother, and, whatever denominational name he may choose to wear, cheers him on to glory, honor, and immortality.

To the youth who has read little, and never been from home, his own little village seems almost all the world; but were he to ascend up with the aëronaut, soon a vast and magnificent panorama, with its villages and cities, would appear spread out under his

eye, and his native spot would then seem to be only a point in the extended scene. So the little domain which we call *our church* shrinks to a speck when we rise whither the Bible calls us, and look with the eye of religion upon the face of the world, and take in the great kingdom of God. As the same aëronaut is unable, in his height, to see the lines which separate townships, counties, and states, and can distinguish only the grand, prominent features of the broad country beneath him, so he who ascends with religion, and takes expanded views of man and the world, loses sight of sectarian boundaries and distinctions, and fixes upon the great excellences and accomplishments of common, universal Christianity.

The Bible is well adapted to be the text book in conducting moral education from its tendency against a union of church and state. This unholy alliance, so much to be deprecated, will be effected, if at all, by crafty, irreligious politicians, who, for the sake of making the church an engine of political power, will induce her friends to commit her to the patronage of the government.

The best security against such a ruinous result will be correct notions of true religion, and of the proper province and duties of the church of Christ. The Bible, suitably used and drawn from in conducting the education of the people, will supply the desired information, and create a strong and general disapprobation of any union of church and state. Thus employed, it will establish a common conviction in the country, that religion, holding her empire in the heart, and accomplishing her work of power and mercy there, can never be in need of earthly weapons, and never

be aided in her appropriate labors by any alliance with government; that, using only the protection which every thing else enjoys, she should be left to achieve her own conquests, make her own friends, and find her own support; that legislation is always liable to produce obstruction by its assistance, corruption by its reforms, prostration by its support.

It will be a happy day for us, when, by a familiar use of the Bible in educating all the mind of the country, the spirit and nature of religion shall be so well understood, that it shall be deemed as preposterous to make the church the petted child of the government as to transfer to the parlor, to sicken and wither, the hardy indigenous plant, that loves the air and sun, the rains and storms of the open world.

The Bible is admirably adapted for a religious classic from its attractiveness and value as a work of taste and eloquence.

Although the Scriptures make no pretensions to this kind of excellence, it is an interesting fact, that, with all their moral power and importance, they should possess eminent capabilities for forming a correct, elevated, literary taste, and for advancing and ennobling the intellectual powers. The Bible furnishes us with specimens of almost every description of composition; and they are all eminent in their kind as works of literature, to say nothing of their divinity. In the department of poetry there are several elegiacs of great tenderness and beauty. Another of this class as pure and touching as the Lamentations of Jeremiah is yet to be written. Who can look at the prophet's picture of Jerusalem in her perplexity and desolation without acknowledging by tears that a master hand has been

playing upon the chords of his heart? "How," said the gloomy seer — "how doth the city sit solitary that was full of people! How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven the beauty of Israel! The law is no more. Her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground and keep silence; they cast up dust upon their heads. The children swoon in the streets of the city. They say to their mothers, 'Where is corn and wine?' O daughter of Jerusalem! all that pass by hiss and wag their heads at thee, saying, 'Is this the city that men call the perfection of beauty, the joy of the whole earth?'"

Habakkuk and Isaiah afford many passages of the sublime in description, which will not suffer in comparison with the best specimens which can be collected from all other sources. The following from the Iliad of Homer has been justly admired for its grandeur by every classic reader: "Jupiter nodded from the dark-blue heavens; the ambrosial locks moved upon the head of the immortal sovereign, and great Olympus trembled!" One of the scriptural writers just mentioned, Habakkuk, has the following: "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. He beheld, and the everlasting mountains were scattered; the deep uttered his voice, the sun and moon stood still in their habitation." The former, from the father of Grecian poetry, is childishness by the side of the simple grandeur of the holy prophet. Xenophon has a fine passage in reference to the omnipresence of the heathen

divinities. "I know not," says he, "with what swiftness one must fly, into what darkness he must run, or into what defended position he must withdraw, to escape from the wrath of the gods." In contrast with this, mark the graphic description of David: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me." We have all heard praised, and have ourselves much admired, the first line of Hamlet's soliloquy, by the greatest of dramatic writers. "To be or not to be, that is the question." But Job had expressed the same thought four thousand years before. "If a man die, shall he live again?" The same English bard has risen confessedly to great sublimity and power in his description of the final destruction of the present creation:—

"The cloud-capt towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And like the baseless fabric of a vision,  
Leave not a wreck behind."

John, in the Revelation, has delineated the same scene in fewer words, and in those more calmly, impressively sublime: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them."

The Proverbs of Solomon, and the book of Ecclesiastes by the same author, are fine examples of didac-

tic poetry. Job is a magnificent epic. The Psalms contain specimens of the elegiac, lyric, and didactic. In the department of biography, the life of Moses, Joseph, Samuel, David, and Solomon will be regarded models of beauty and truth in composition as long as beauty and truth can find unsophisticated hearts to love them. The unpretending simplicity and appropriateness of that perspicuous narrative which when unadorned is adorned the most are found in perfection in the four evangelists and the Epistles of John.

We have an exemplification of the vivacity and never-failing attractiveness which simile and illustration are able to infuse into composition, in the parables of our blessed Saviour. Nothing in this way of writing has ever appeared at all worthy to be compared with them. They make his great instructions practical and present; make them so living and breathing, so visible and audible, that we can not retire from them or forget them. He seems to give to all this fair world an intelligent mind to instruct us, and an eloquent tongue to speak to us: every bird that sings in the air above him, or falls to the earth under his eye; every flower that blooms along his path; every vineyard of clustering fruit; every field of springing corn; every beautiful object on the earth, and every striking appearance in the heavens, — all these he summons to commune with us of spiritual things. His discourses have the sweet breath of spring, the luxuriance of summer, the rich ripeness of autumn.

But I must not proceed in this strain. There is every thing to invite me on; it would detain you hours to take even a hasty view of the delightful specimens of beauty and eloquence presented in the Scrip-

tures. It is only material to observe, how fully sustained is the position just taken, that the use of the Scriptures as a religious classic, eminently fitted as they are to arouse the understanding and form the taste, instead of interrupting or retarding the education of the intellect, essentially promotes and hastens it. A lecture or recitation, from a book so fraught with all that is rich, and pure, and elevated in history, poetry, biography, allegory, will be to the student, instead of a forbidding intrusion upon his literary pursuits, like an occasional green and shaded avenue in a hot and dusty journey, or like an hour's conversation, after exhausting study, with a cheerful, highly-gifted friend.

It ought to be mentioned, in passing, in recommendation of the Bible, as a religious classic, that it does not deal in metaphysical refinements, useless, dark speculations, and theological theories, but is chiefly a body of intelligible facts. Its precepts are but facts; a statement of what the wishes of our Maker are, in respect to character and conduct; the miracles are facts already occurred, the prophecies are facts afterwards to occur. The revealed divine Nature is but an assemblage of glorious facts. The unfolded scheme of mercy, including the coming, life, crucifixion, and resurrection of Jesus, is another brilliant constellation of facts. The present consequences of human conduct, and the retribution of eternity, are also but serious, impressive facts. This feature of the Bible renders it in a high degree capable of being understood and appreciated, and therefore in a high degree adapted to the young in every stage of their education.

It should also be reckoned among the qualifications of the Bible for a place in all literary institutions, that it teaches the value of time, inculcates diligence, and creates a sense of responsibility to God and man, which prompts to acquisition.

The Bible, as the only perfect standard of morals, and the only sure guide to happiness and to heaven, is still more strongly entitled to an honorable place as a classic in every literary institution.

Each student is a being of two worlds. The Bible teaches him how to perform all the duties and secure all the interests of both. It is to him a perfect *vade mecum* for time and for eternity. It informs him how to become on earth like the great infinite Father, and practice the same mercy that droppeth as the gentle rain from heaven upon the place beneath; and then, in the next world, how to rise to the station of a glorious spirit in heaven — pure, happy, endless, like the Eternal Holy One. I know not, I confess, why the Bible, so fitted for the student, so adapted to be the companion of all his ways and all his studies, so fraught with moral influences to give ardor and success to literary pursuits, so well fitted to guide him to the attainment of the great objects of his being in both worlds — I know not why such a book should be discarded from the list of indispensable classics in any literary institution in our country; and certainly the possession of a book so admirably fitted for the purpose, strengthens the proposition before us, *that religion should be made an essential part of all education*. The matter must be considered as settled. If a youth, on becoming a scholar, does not cease to be a moral being; if, on putting himself in pupilage to his earthly teacher,

he does not cease to be a disciple of divine Providence; if, in coming under the regulations of a literary institution, he does not cease to be amenable to the laws of God; if, in his preparations for the theater of the present world, he does not cease to make provision more rapidly for glory or disgrace in the world to come,—if all this be so, then his teacher must look after his religious culture most assiduously. Luther, the father of the reformation, said with emphasis, “I fear much that the universities will be found great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I would not advise any one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where God’s word is not diligently studied must become corrupt.”

Any wish or attempt to make Baptists, or Methodists, or Episcopalians, or Presbyterians is disclaimed. To lay open to every youth the Bible, however, and let the Almighty give him his own instructions, thunder his own condemnation, propose his own terms of mercy, lay open his own path of life,—to accomplish this, we acknowledge, is a dear object to us.

We should regret, if we were architects, to exhibit the spectacle of a man setting up columns, vestibules, and piazzas, to stand alone in the winds and rains of heaven, without any main and central structure to complete the proportions and render them ornamental and useful. We should deem it more preposterous, in our present capacity, to be engaged in building up an isolated part of a man, who is to outlive columns and temples, and the world itself, who is formed to

grow *nobler* as long as he exists on the basis of his first construction, and after the model of his young proportions. Let students, with all their getting, get understanding — even that true wisdom which leadeth into the ways of pleasantness ; which hath riches, and honor, and strength ; which is a tree of life ; which beareth fruit more precious than rubies, better than gold.

## INDEPENDENCE OF MIND.

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WHEN a fine large vessel goes out of port freighted richly for the other side of the world, she is looked upon by owners, underwriters, and men on board, with intense emotion. There will be a general interest in the neighborhood. A crowd will be gathered at the wharf when she is pushed off, and, as she spreads her wings to the wind and moves proudly away, the multitude will give a most hearty hurrah to the gallant ship. Each, as he goes away, will turn to take another look, and watch with straining eye until she becomes but a speck in the horizon. All are delighted with the length and splendor of the prospective voyage. If she is a ship of scientific discovery and adventure, there is a higher and wider interest still, as also a more numerous and more literary assembly on the shore to witness the departure, and to speak of the importance and high character of the enterprise.

The scene when young men first push out into the active world bears a striking resemblance to such an outset upon the broad ocean. Many have gathered to witness their departure, and are already thinking of the things which may await them in their course. A few of sadder temperament find their thoughts dwelling unwillingly upon the storms and shipwrecks,

which they may be called to encounter. Most, however, more wisely, are thinking of the beautiful lands which they may see, the gainful cargoes they may take in, the scientific researches they may pursue, the splendid discoveries and rich literary acquisitions which they may make.

Suggestions to these young adventurers from those of us who have seen something more of the world than they, and ought to have become wiser by our larger experience, are always appropriate.

INDEPENDENCE OF MIND is an attribute of character equally indispensable to them in every part of that course now beckoning them on.

I. As this intellectual feature is sought after and praised by many who greatly mistake its character, I make a few remarks, in the first place, upon the *nature of true mental independence*.

This quality is not evinced, as is the impression of some persons, by a bold, avowed dissent from long standing and generally-received opinions. A disbelief of what is so numerously and so ardently trusted in, shows, as they suppose, a far insight into the grounds of faith of which ordinary men are incapable. It is a rare freedom from the authority of precedent assertions, and great names. This is independence of mind. It scarcely shows the labor or approximation to that noble quality. It is one of the artifices of concealed and unusual personal pride. To set one's self up to deny what most surely believe, is the easiest and cheapest extant of hiding ignorance and substantiations to unusual wisdom. This is one of the common shifts of puffing self-conceit.

Independence of mind, on the other hand, it is equally clear, is not certainly proved by a stubborn adherence to unpopular doctrines. The same pride may lie at the bottom of this pertinacity. The same desire and hope of notoriety, by appearing above the level of common minds, may prompt to this studied contempt of the opinions of the multitude. Neither is intellectual independence necessarily shown by a ready and fearless adoption of strange, startling theories and doctrines. It is rather the want of it which this disposition evinces. Such numbers, in our day, are lured into the regions of dreams and conjectures, all agog after novelties which are nonentities, all excitement in exploring worlds which God has not yet made, in consequence of the lack of sufficient independence of mind to resist the useless enthusiasm, and make themselves satisfied to stay at home in the actual world, old and gray though it be with the passage of its six thousand years.

What, then, is intellectual independence? The last incidental allusion to the satisfaction an independent mind feels with reality, even though old and common, suggests to us its grand leading element, namely, *love of truth*. Were I to drop this reference, and speak of mental independence as a superstructure, then truth would lie underneath as a solid, broad foundation. Love of truth, so essential to that great attribute of mind which I am commending, has two aspects—first a moral one, as constituting the chief ingredient in all right and goodness; then an intellectual one, being the relish of the human understanding for all that is offered to thought, study, mental nutrition.

A warm sympathy of the inner spirit for all that is true, by a most natural operation, must necessarily raise the possessor above the silly pride of rejecting opinions because they are rife among the multitude. Equally high will it raise one above any attempt to establish personal superiority, by a pertinacious adherence to discarded and disrelished doctrines. A high relish of the mind for the actual and the true must also effectually repress a taste for the improbable and uncertain, and call strongly away from the regions of fancy and fiction. If a man have a heart to the beauty and value of truth, truth will be beautiful and valuable to him whatever its form, place, time, association; truth will be beautiful and valuable to him, whether all men, or a few men, or no men join him in its pursuit and admiration; whether it have the character of novelty and strangeness or of oldness and familiarity. Pleasant and exciting it will be to such an individual that other hearts are in sympathy with his own, but his heart would be in sympathy with truth, and joyously thrill at her presence, were there no other heart in the world to be kindled along with it. If it occur, as it may, that a man possessed of a strong affection for truth should, in some easy hours when no facts claim his attention, let his imagination loose without a bridle, and sport and career in the world of fancy, it will be for the same reason that we are satisfied to dream, when, being asleep, we are thereby excluded from the actual world. When he is again among realities, he dismisses all his visions and delights to converse with matters of fact, matters in hand; he asks for what hath form, and being, and action. His mind would travel where it

has a solid pathway, rest where it has something to stand on, explore where there is something to see, to touch, to feel, to love. He must have truth! As this is the same beautiful and glorious thing still, whatever the circumstances in which it may happen to be placed, so his value and love of it are unchanged by circumstances. A diamond is a diamond, whether it lie in its native bed, or glitter in the crown of a king; whether it be the familiar possession of the unlettered, or adorn the splendid cabinet of the geologist; and our heavens of stars, though their line has gone out to the ends of the world, have the same surpassing magnificence that they would have possessed, if reserved for the understandings of a select body of scientific admirers. So truth is truth to him who has a heart to the beauty and value of truth, and nothing outward and adventitious can at all diminish his regard for it, or stop his independent researches in quest of it. Wherever there is a beckoning path of light, there, irrespective of obstacle or counter allurements, he is urging on his decided course. Wherever there are things to study and things to know, thoughts to stir, and emotions to thrill his own, there he is at home.

From this general view of the basis and character of intellectual independence, one valuable feature of it will be evidently a great readiness to part with error. It is a contemptible selfishness and pride, which adhere tenaciously to opinions because they are one's own, and have been personally avowed and abetted. It is an admirable quality of an independent mind, resting on an independent love of truth, freely and frankly to abandon all its impressions the instant they are shown to be unfounded. Proportion-

tionate to the ardor with which such a mind embraces truth must be the pure pleasure with which it will lay aside all that is not truth. Groundless doctrines, prejudices, exaggerations, mistaken estimates, false deductions, it regards as offensive obstructions, mists, darkness, in the broad highway of its travel. A man of intellectual independence, based on love of truth, will not wander about willingly in the hazy places of error, any more than he will voluntarily take his walks of recreation in subterranean darkness, when he is offered a beautiful, illuminated world. He will not willingly rest his mental powers on false premises, reasonings, conclusions, any more than he will his physical life upon a ship whose planks have fallen out of the bottom. So much truth is offered me, will be his reflection, so rich is it, so important, so ennobling, so enduring, so small a space have I for it all, to furnish quarters and rations for falsehood and errors would be supreme folly, to say nothing of its moral character. In perfect consistency with this disposition of an independent mind toward error, it is a part of its frank nobility to discard all hasty decisions, all contempt prior to examination, all wholesale condemnation.

A still more important feature of it is, a freedom from the influence of bad passions. A captivity of the high powers of the understanding to our grosser nature is the most humiliating and contemptible of all mental subjugation. One well-known effect of this servitude is a paralysis and suffocation of the intellectual operations, producing a dull imbecility. Another effect is the obscuration of the mind, so that the objects it contemplates lie off in a cloud. Still

another effect may be called a perversion of the mental powers, so that things are seen as they are not, false both in proportions and dimensions. Men of study and thought, of deep study and high thought, often show that evil passions have so affected their intellectual processes, and thereby vitiated their reasonings, that very little confidence can be placed in any of their judgments on matters of taste, science, politics, or religion. These persons would revolt from the idea of being so lorded over by appetite as to be rendered intellectually stupid and dark. But there is a mastery, an over mastery of corrupt affections to which they have bowed down, no less ignominious in nature, no less evil in result. The naturalist, viewing objects at one particular angle, through the beautiful minerals, iceland spar, and quartz crystals, sees them double and displaced, in consequence of a peculiar refraction. Human passion always takes just that angular view, and looks through just that irregularly-refracting medium, worldly brilliancy, which will present things in distorted proportions, false characters, changed positions.

It is the truly noble characteristic of intellectual independence to stand high and clear from all these effects of a bad heart; to escape alike the lethargy, the obscurity, and the deceptions. Truth it so loves, truth undistorted, truth in its own beauty, in its own perfect form, it will not submit its high-born faculties to the crushing, obscuring power of either appetite or passion. Independent action it strives for above their clamors and their corruptions, a lofty moving worthy of reason, thought, soul, immortality.

Independence of mind includes a vigorous exertion

of the intellectual powers in despite of that great intellectual vice, mental laziness. The mind naturally loves a gentle and easy action. It desires to be borne on almost passively, by a current already flowing, rather than create a tide and a flow to be carried upon. Rather than urge its way against obstructions, it would lie still and never advance at all. There are some good easy travellers who never try any mountain passes, never push up against strong currents, or venture themselves into wild and rough regions, but give themselves to the bosom of gentle streams, and flow lazily down with lagging waters, glancing sleepily at the banks, as if their object was not so much to see the world, as to let the world see them. The paths of learning are full of such lazy wayfarers. He alone possesses true independence of mind, who has risen superior to this reluctant sluggishness of his mental powers, and accustomed them to the life, action, and energy of which they are capable. This freedom of the intellect from the domination of its own apathy and indolence is greatly to be coveted, as well as deliverance from the heart's corruption just now alluded to. It assists to form a very marked distinction between man and man. It makes him spiritual rather than material, immortal rather than mortal. It elevates him far above the lot of that multitude of persons who are seldom known or felt beyond the paternal acres, where they are born, breathe, eat, and die. It extends his acquaintance and companionship among intellects. It admits him to learn of the great masters of wisdom, and in turn to be a teacher of many pupil minds which look to him for light and power. It makes him a larger being, and in every respect a nobler and worthier.

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Contemplating intellectual independence in these various aspects as resting on that broadest of all foundations, love of truth ; as a desired freedom from all prejudices, idle fancies, errors ; from all bad passions and appetites ; from all mental indolence, — it should be regarded as the highest, richest acquisition.

II. These last suggestions lead me to consider now *the advantages of intellectual independence* somewhat further than they have been exhibited in the previous discussion of its nature.

The benefits of this quality of mind, which I am commending, respect the *individual* himself and *society* ; the attainment of intellectual wealth and power, and then their efficient employment for the good of men.

Independence of mind aids literary attainment. This it effects by leading the individual to self-education and self-advancement. The powers of such a mind, instead of being worked upon and added to, *push themselves* out and forth into enlargement and power. An independent mind, instead of being a marble block for the chisel of the artist, is a tree with currents and pulsations of life ; is a tree that grows, not simply lives, *grows* ! In its growth, it constantly gains new power to grow by pushing its roots farther into nutritious soils, and by sending forth leaves and limbs to elaborate what is drawn up into suiting material for the enlarging structure. A mind of this description will advance more rapidly under favoring external influences, under the aid and fostering of a wise intellectual guide. Its vital functions, however, are its own, enfolded within its own bosom ; its accretions are wrought for itself ; it grows out of its own

elements; grows healthily, solidly; and, should rain and sunshine, and the hand of husbandry, cease, it will send down its roots deeper after moisture and nutrition, and live, and grow, and flourish still. An intellect without independence, committing itself to be acted upon and enlarged by foreign assistance, in distinction from this appropriation, growth, advancement through its own intellectual life, is like a slender, crazy vehicle; every timber and bolt you add to it impedes its motion and tends to crush it to the ground; or like an old water-logged hull of a ship, every bale of goods you throw into her hold only adds to the fear that she will go to the bottom, cargo and all. The man of independent mind may be no less a reader than he who depends entirely on other minds; his acquaintance with the great and gifted may be no less beneficial, though less indispensable it certainly is, to intellectual attainment and usefulness. An independent minded man can not read too much, provided he read well, still tasking his own powers independently, as if he had read nothing. The master spirits, who consulted few books, were great, not in consequence of their limited knowledge of the productions of other intellects, but in spite of it. And the extensive readers who have risen to eminence, though they might have accomplished much unaided, by appropriating the labors of others performed vastly more. A good scholar will be like the earth, which, though it produces its own vegetation out of its own warm, mellow soil, yet gratefully drinketh in the rain that cometh oft upon it, and then sends up in return a greener and richer verdure. He will desire to bless himself with all the productions of mind within his reach, still

working every thing out of himself, and into the spirit and impress of himself, and bringing forth the more in proportion to the waking, distilling, instructing influences of other intellects upon his own.

It is another advantage of independence of mind, in respect to acquisition, that it is in a constant adjustment and readiness for observation and inquiry. All science is but the knowledge and classification of facts; all human duty is but cordial conformity to them. These facts are transpiring constantly, rapidly, in the heaven above, in the earth beneath, in the waters under the earth, and in that grander sphere without assignable limits, the world of mind. In such a crowded scene of facts,—of acts and phenomena, of beings and providences,—all of which are data for our reasonings, principles for our philosophy, suggestions for our duty, it is truly pitiable to be obliged to stand and wait for others to run for their intellectual spectacles, telescopes, and ear trumpets. It is well for every man to have eyes of his own to see with, and ears of his own to hear with, and then to keep both wide open. The most important and brilliant phenomena will often have passed wholly away, while the wise ones are rubbing the dust from their glasses, and directing their tubes. To drop this allusion, it is of the greatest importance to possess independent intellectual powers. Powers which, because they are independent, settled on their own basis firmly, capable of acting alone confidently, are always in the attitude of inquiry and original observation, always taking in truth and growing thereby. As the astronomer's transit instrument is always pointed to the place in the heavens where the phenomena will appear which

are to be recorded, so such independent intellectual powers are always out and abroad, taking note of all that transpires within their field of view. The rapidity of attainment, in this self-depending method of investigation, will become a matter of astonishment on the part of those tame souls who look to others for all they know.

It is a third advantage of independence of mind that it can proceed on safely and successfully in its inquiries, even though left of guides and teachers. Every good intellect has its own peculiarities, its individual modes of study and of thought, its personal views, impressions, reasonings, conclusions, modeled after those of no example. Indeed, such an intellect can not follow precisely in the track of any other mind. Moreover it disdains such a servile imitation. It loves to dash off into new fields, where geography has drawn no lines, and surveyors laid down no charts. But were all this otherwise, were the mind moulded and tamed to follow constituted guides, its condition would still be most unfortunate. These guides, through ignorance and delusion, are often incompetent. Their followers will every day find themselves misled, not unfrequently into labyrinths from which they can see no way out. What has a man to do in this world, as an intellectual inquirer, without the power of finding his own way, and pushing, independently, his own researches? The old charts are wrong, the nautical tables need to be reconstructed, the sand bars are changing their places constantly, the most skillful lose their reckoning, the pilots need to be piloted. What has an intellectual man to do in such circumstances? He has to act like a bold and independent navigator,

who, when his chronometer goes wrong, directs his quadrant to the heavens, and sets it right by original observations; when his tables are in error, makes new ones; when his reckoning is lost, finds his place by transits and lunations; when his pilot is confounded, takes the helm himself, and steers his own ship.

A full and effective use of the intellectual powers is an additional advantage of having infused into them the element of independence.

What has been said hitherto in this discussion of the benefits of mental independence has referred chiefly to the individual, unconnected with others. It is due to this noble attribute of an intellectual man to show how it will furnish him with power; how it will elevate him to usefulness. More than half of the intellect, even of civilized and educated communities, lies in a profound slumber. It is not the indolence before spoken of, to which I now refer, but an unconscious, inactive repose, whereby the mental powers, in respect to exertion and usefulness, are as if they did not exist. Another large portion of human intellect is wasted by misdirected efforts. Independence, diffused into the mind of the country, is the needed efficiency to prevent this slumber and waste of intellectual power. He that depends on others to perform for him his mental labors, to make his researches, to adjust his reasonings, to settle his conclusions, leaves his own powers of necessity in a great degree unemployed, and therefore in the same degree uncultivated and useless. So much lower and feebler an act of mind is it to receive proffered information than to prosecute an inquiry, to assent to a deduction than to conduct an argument, parasitic, depending intellects will always be

characterized, from the feeble nature of their exertions, with comparative lethargy and debility. It being the character of independence of mind to stand on its own basis, to do its own work; personally to search, to think, to reason, to advance; whatever intellect can be penetrated with this self-moving, self-commanding spirit, will exhibit the spectacle of mental faculties aroused, employed, progressing. A vast amount of intellect in every community, now nearly useless, only needs to be persuaded to discard reliance on other minds, in order to develop high personal energies; only needs to be taught to scorn the investment of borrowed capital, in order to descend and open the richest mines within itself; only needs to be excited to contempt for the business of retailing other men's patents, in order to furnish itself with most valuable inventions. The great men, who, few and far between, have ascended to the elevations of human society, and from thence sent down an influence upon the most of mankind, have not been the only persons capable of such accomplishments. I love those stars now in our sky which are of the first magnitude, but I know there are ten thousand others, which might and which ought to shine usefully and beautifully there, and then receive our praise. There is a little spot in our country where two rivers meet to pass on afterwards together, in which a few years ago there were two houses, and a single mill with one stone turned slowly upon another to grind a little Indian corn. Now twenty thousand people are active and thriving there, and the agents of nature employed in sufficient force, if combined in one operation, to send a ship of six hundred tons around the globe every day. This is

an image to me of what might be expected of every community of minds, could their powers be electrified and called into right, economical action. Such communities, once fairly awaked, and fully employed, would present a scene of action and result, of collision and brilliancy, of power and achievement, such as we sleepy dreamers have little conception of. The stir of mind awaking through the impulses of independent life and energy, and the spectacle of risen intellect throwing off its grave clothes and walking forth in its own glant stature and power to do the work assigned to it on the earth, would have sublimity and impressiveness as well as a high utility—both united would arrest attention, and produce a general movement among the dry bones of surrounding regions, and a wide intellectual resurrection. Independence of mind also increases efficiency and achievement, by affording to men a better acquaintance with their own capacities and attainments, as also a more vivacious interest in them. A man of independent mind, having been himself the architect and operator in his own mental construction, like the man who has made his own sword, knows the temper of his instrument, and what services he may trust and expect it to perform for him. Familiar with all he himself is, and with all he has attained, he can employ every portion of his being and his acquisitions in precisely the place, in precisely the manner, to make them the most effective and blessed on mankind. We have many knowing ones, who stand among us like pyramids and mummies covered over with undeciphered hieroglyphics. Not able to interpret themselves, nobody is the better for the wisdom that is gathered

upon them. The acquisitions of the independent mind are so much part and parcel of the individual himself, and so familiar, he can give all he knows a voice and an effect. So fresh and vivacious are all his acquisitions too, being his own, being evolved out of his own mental vitalities, he has a personal and irrepressible interest in them, which will invest all his communications to others with a peculiar simplicity, earnestness, and power. He will show much of the ready, artless, glowing, natural, irresistible eloquence of one of the glad creatures of our fireside in his childish utterance of those thoughts and joys with which his spirit is bursting. Independence of mind secures the full and efficient use of the intellectual powers in another manner, by inducing upon them a state of easy adaptation to any exertion to which they may be called. A mind destitute of personal independence, having been buildd, not developed, filled, not self-grown, is like a lumber room. It may have many boxes and packages of great value, but they are crowded and suffocated together, downside up and upside down, so as to be of very little service to the owner, especially in an unexpected emergency. He finds himself, when called to an intellectual effort of any description, in the dilemma of an artist attempting a piece of mosaic out of blocks promiscuously thrown together. They are pentagons, hexagons, heptagons, squares, triangles, and no device of man can fit them to any design. He can do better with solid rock of the original quarry. The independent minded man, whose education has been a discipline rather than a formation, whose acquisitions are a power rather than a possession, whose preparation for

professional life is the settlement of principles rather than the hoarding of ready-made syllogisms; such a man, whether in the pulpit or at the bar, in the lecture room or the senate, will find himself ready and at home. His productions, being the result of the mind's own independent creating and shaping at the time out of present materials and existing circumstances, will have an accuracy, and point, and pertinency, and freshness, and fullness, and conclusiveness, and power, wholly unknown to all copiers and retailers.

It is this grand attribute of intellectual character, independence, more than any thing else, which has elevated those men, whom we see upon the top of their century, speaking to a whole generation, and making a large portion of the family of man turn to regard their lessons, and receive a portion of their intellectual being. This invests its possessor with many enviable distinctions and privileges. There is no good human influence, no high literary or religious enterprise, in which it may not bear a distinguished part. There is scarcely any thing, at all practicable, too great for its design or too difficult for its achievement.

III. It will seem now to give the subject a practical bearing, to make a brief allusion to the important services which independence of mind will qualify our educated men to perform for the community.

One noble labor of men of independent minds is, an improvement of the primary education, literary taste, and general reading of the community.

In respect to the first, primary education, every liberal independent mind will espouse it warmly, popular or unpopular, appreciated or unappreciated. So also will it undertake the improvement of the two latter,

the literary taste and the general reading of the community, no less ardently, and at any risk of popularity or any sacrifice of a vicious taste of its own. In regard to the reading of our community, I do not intimate that it is less, or less judicious, than elsewhere. I do, however, insist that our age, and our country in common with it, has a bad literary taste, leading to the making and reading of books of superficial, useless, and even depreciating character. Our most solid and instructive periodicals should be the lightest reading of the people. But they prove to be too thoughtful and weighty even for the most grave and didactic part of it. We are literally deluged with light, frivolous, visionary, useless publications, and should long ago have been drowned, had they possessed density enough to stop our breath. It requires no small degree of independence to set one's self up first to oppose this whole desolating flood of ephemeral things, and then to propose a higher and healthier reading. But he is not worthy the name of a scholar who will not exercise such an independence fearlessly. The service, to which all our educated men of independent minds are called in behalf of the general taste and reading, is no less important and useful than that of elevating the literary character of the current newspapers and higher periodicals of the country; of introducing into its families and libraries Addison, Goldsmith, Steele, and Gray, with their pure thoughts in beautiful Saxon dress, in the place of Fielding, Bulwer, Marryatt, James, and Dickens; Milton, Shakespeare, Young, Cowper, Campbell, Kirke White, and Pollok, in the place of Ben Jonson, Byron, Moore, and Shelley; Dr. Johnson with his lofty morals, the

elegant, classical Hannah More, the gifted Mrs. Hemans, the pure-minded Mrs. Sigourney, the chaste and beautiful Irving, Bryant, and Dana, the eloquent Hall, and Chalmers, and Dick, in the place of the whole anniversary issue of gossamer woven annuals, Christmas and New Year's Gifts; the useful Rollin, Mitford, Russell, Hume, Robertson, Marshall, and Botta, in the place of ship cargoes of newspaper novels\* and a weekly and monthly literary disgorge-ment still less solid and harmless.

When such a change shall come to pass, a new literary day will have dawned, and the sons of our colleges and higher schools not have enjoyed their advantages in vain. Shame on those literary men, who, from the want of independent minds, shall withhold their influence from so noble an enterprise.

There is another important duty for our educated men of independent mind, the awaking and extending abroad a spirit of scientific observation and research.

We need more examples of the careful, philosophical observer, and persevering inquirer, in order to excite and lure on the mind of the country to scientific attainment. Nature is, to a gratifying extent, generous

\* No sweeping condemnation is here intended of all the works of imagination, but a testimony to the infinite superiority of productions of opposite character is designed. Provided a sound and thorough scholarship be attained, a taste for the great standards of literary excellence be created, and the rich, and solid, and classical, and useful be sufficiently studied, then the gay and graceful, the sprightly and imaginative, may be read with much advantage. While the individual, whose reading is almost wholly of this latter description, soon reduces his intellect to a sickly, nervous, feeble, unbalanced, useless thing, the profound scholar and solid reader, by familiarity with the same class of works, adds beauty and grace, vivacity and power, to his intellectual faculties.

and unrestrained in the revelation of herself to us. In many things she does not wait to be questioned by tedious experiment, but voluntarily comes out and passes before us, so that we have only to open our eyes to witness some of her most beautiful arrangements and most important phenomena. This being so, there needs to be abroad such a spirit of scientific acquisition, that all the professions shall have their loopholes opening out upon the operations of the external world; so that the work bench, the anvil, the counting room, the harvest field, and the public way may be used as posts of observation. Occasionally, out of the level of such a diffused spirit, there would emerge an inquirer more ardent, intellectual, and determined than the rest, who would follow nature into her recesses, make her utter her secrets, and thus enlarge the boundaries of science. It is not only a highly honorable and useful, but feasible service for all our men of independent minds, to create such a scientific taste, and excite such a general spirit of inquiry and observation. Every man, especially every man who has enjoyed the advantages of our literary institutions, bows down his intellect under a most degrading yoke, when he permits a love of money, mental indolence, or desire of popular favor so far to absorb and occupy his faculties that matters of science shall be neglected, and the community remain just as ignorant and uninterested as if he himself had never seen the light.

Another high service for men of independent minds is, the establishment of a religious faith in the community.

I do not refer now to Baptist faith, or Episcopal

faith, or Presbyterian faith, or Methodist faith. I speak of faith in religion. An intelligent and cordial recognition of the relation of man to his Maker, of the authority of the Bible, of the laws of Heaven, of the claims of the gospel, of the duty of divine worship, of a final trial before God's august tribunal, where, according to his character, each person's eternal destiny is settled.

I am not to speak here of the happy influence of such a religious faith. It is an almost universal admission, that all that is dear and valuable to us in domestic life, in our free institutions, in public order and prosperity, are dependent upon its presence and power. Being regarded so generally as the grand indispensable conservative, nothing remains for me but to point to the encouragement and diffusion of religious faith, the element of so much of our blessedness, as the high service and privilege of all our citizens of independent minds. Frankly, firmly, every where, such men will appear as the friends and supporters of truth and religion, fearless of sneers, of the charge of bigotry, of the loss of patronage, of office, of honor.

Without going any further into an enumeration of important labors, which men of independent minds may perform, I shall be justified in the general remark, that, for men of this intellectual stamp, there are always duties of the most important character and extensive usefulness. There is no spectacle more admirable, than that of a man resting intellectually on his own foundation, and unshrinkingly, independently, proceeding to every good deed within his sphere. Heaven multiply to us the men who lean unduly to no man's understanding, respire the pent-up air of no

man's intellectual laboratory, grope their way in the smoke of no man's theories, bow down to none of the world's idolatries! Providence multiply to us the men who swell their lungs with heaven's own pure air, rejoice in heaven's own clear sunlight, and set themselves independently and immovably to the noble works to which man and God, time and eternity, call them!

It remains that, in accordance with the spirit and drift of these remarks, I commend to young men independence of mind as a personal attainment.

In its own nature, it possesses great excellence, as well as in its capable influences. It is an illustrious feature in that image of God which they bear, and at the same time, an essential element in making a man, and giving him his proper power. In commending to them the possession of independence of mind, in the large and best sense, as founded on a love of all truth, I only propose to them to be *men*. All that is hoped of them, all that is wished of them, is, that they be *MEN!* men after God's own construction!

In a course of independent effort and professional duty, pursued in the independent, manly spirit here commended, I venture to predict for them great success. Well-meant and well-directed *endeavors*, in a worthy cause, are a great attainment, and defeat is but lesser success, and leaves men glory still. But young men will not be defeated in any laudable exertions which their independent spirit may prompt them to. I have yet to learn that Heaven ever permits a good enterprise to be defeated. The steps of its progress may be for a while hidden from view, but not interrupted; the result may be deferred, but not final'

cut off. Pure influence, like those streams which go down from the face of the sun, and pursue their way out of sight through rocky ravines, may at times become invisible, but like those same streams, it will burst out afterwards, cleaner, clearer, more refreshing, for the agitations and shadiness of its passage.

Let not an impression of inability prevent or paralyze any efforts which independent minded scholars are called upon to make. I know very well that one's own single efforts to work happy changes upon the agitated intellectual and moral condition of the community, against prejudice, narrowness, stubbornness, love of delusion, as also to break up and dry up the currents of selfishness and passion, and teach noble and pure affections to flow in their channels, seem, at first view, wholly insufficient, like an attempt to quiet the muttering earthquake with a nursery lullaby, or to stop the tides by throwing straws against the moving waters. But all that man needs to have done for him, is to be done for him ; is to be done for him, under God, by his brother man. So hath God ordained. There are many facts and analogies illustrative of the need and the power of individual influence. It is the sublime inference of modern science, that every thing from the hand of God is constructed and arranged on system, associated and adjusted into connected scheme, so that all things making up the universe, whether existence or fact, being or event, are but parts of one stupendous whole. That which philosophy has reduced to a demonstration—that the worlds of matter are intimately bound together, mutually attracting and attracted, so that the finest grain of sand on the earth, and the smallest invisible dweller upon the leaf, exert

their influence upon the sun, the fixed stars, and even upon those systems lying out and beyond them—that great physical fact is but a representation of the arrangements and extended mutual influences of the moral world. Regarding this, too, as a great system made up of parts bound together by indissoluble ties, the inhabitants of the earth, past, present, future, are one vast family, dependent and depending, influenced and influencing; all human affairs are the web and woof of a single individual scheme of relations, influences, harmonies, results. The great moral and physical systems are also themselves associated together to constitute a still more magnificent scheme, a still more stupendous whole, with connections, dependences, mutual influences throughout. Let not men of independent minds be disheartened or inactive. No finite mind can see far enough to mark out the boundary of their influence. They occupy a place in a series where they are affected by all that is before, and in turn influence all that is after. They are each an item and a portion in a comprehensive scheme, every one part of which feels every other part, and makes every other part feel itself. There is something truly sublime, as well as highly responsible, in occupying such an influenced and such an influencing position. The series, in which they are a connecting link, first issued out of the great Infinite Mind; after taking in, in its long, progressive, glorious course, all that pertains to the material, intellectual, and moral universe, it will reënter the same Eternal Being from whence it proceeded. The system, of which they are an essential and acting part, includes along with themselves the great Creator and Upholder himself, with

the united glories of his name, with all his vast designs and illustrious acts. They are nobly associated in the series and in the system with all that is material and immaterial, with all that is finite and infinite, with all that is human and divine, with all that is temporal and eternal! What importance, what responsibilities gather around educated men! Let them never think of escaping responsibility by folding their arms and retiring. What if one of the planets should attempt to disconnect itself from our system, and refuse to move, to attract, or to shine! How could it keep its place? what could it stand on? what could hold it together? how could it exist? Equally vain will be any effort on the part of scholars to escape from the activities and obligations of their intellectual and moral position. Let them never *wish* to leave their place; never be willing to fail of their part of the force which keeps all in motion and glorious order; never voluntarily diminish aught from their portion of the light which is to maintain the illumination of the whole.

## GOODNESS INDISPENSABLE TO TRUE GREATNESS.

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EARLY LIFE is the season of great confidence and high expectation. The young mind, in consequence of having spread its own ingenuousness, truth, and joyousness over the scene it lives in, deems almost every thing pure and bright, substantial and wealthy ; almost every thing sufficiently worthy and sure, to justify its trust, and encourage its hope.

In this condition, possessed of so many undoubting reliances and brilliant expectations, the inexperienced adventurer upon the theater of the world is liable to great mistake in respect to the true value of the various objects which present their claims to his attention and love. This disposition of youth to commit themselves so trustingly to whatever assumes a specious outside, and asks their confidence, although it lead them astray, is so guileless and uninjuring, so like that spirit of apostolic commendation which "believeth all things, hopeth all things," I can not find it in my heart to censure it severely. I have not come now to utter any condemnations of youthful dreamings and youthful delusions, but to make some kind suggestions, which it is hoped may dissipate, partially at least, what is visionary, and present the

real and the substantial, as more beautiful, more valuable.

Lest, by looking at too many points, we fix strongly on none, I propose now the single object of removing false impressions and establishing right ones on the subject of Human Greatness. My observations are arranged in defense and exposition of this proposition :—

GOODNESS IS AN ESSENTIAL ELEMENT OF ALL TRUE  
GREATNESS.

I. The character and acts of the Divine Being afford us one happy illustration of the importance of goodness to true greatness.

All, who acknowledge the Supreme Ruler of the Universe at all, regard him a great God. The mind, turned upon him, traveling abroad over his attributes and his acts, feels itself in a circle which has no circumference—on an ocean which has no bottom and no shore. Its impression is of vast, unmeasurable greatness! But what is this surpassing greatness, so overwhelming to a finite intellect? What elements enter into its composition? Not simply omnipotence, omniscience, omnipresence; not chiefly these. Such attributes alone, without goodness to soften, to prompt, to guide them, would be dreadful instead of great, and excite the shrinking feeling of the terrible, rather than the inspiring one of the vast. It is goodness in God, pure goodness, constituting the substance and character of his moral nature; it is goodness in God, so infused, and resident, and influential through his whole being, as to become a quality of all his qualities: it is goodness in God, as a spirit, and life, and

source of action, projecting his grand schemes, prompting his gracious acts; it is this goodness, not the obeying, but the self-acting, governing part of him, which does most to make Jehovah great.

When we see the arm of God abroad upon all worlds, his hand opened with supplies to every city, and hamlet, and home, and living being, we turn, as one in thick darkness would to the source of a light breaking in upon his path, to the heart of everlasting love, which moves that arm, which opens that hand, and which makes use of omnipotence and omniscience simply to pour blessings abroad like the waves of the sea. Our admiration is of the divine goodness. And the greatness of God, which is so impressive to us, so beyond words and finite conceptions, is the greatness of goodness. It is a fair inference that in man, whom God has constructed after his own image, goodness will hold an equally large and equally important place in the construction of true greatness.

II. Man's own moral construction furnishes strong intimations that goodness is intended to be an essential element of his greatness.

All men, when, being thoughtful and calm, they are free from the delusions of passion, admit unhesitatingly that goodness is prerequisite to greatness. This admission seems like a spontaneous, intuitive impression, like a conclusion arrived at in obedience to an original construction of the spirit within. Even the ambitious of mankind, though, in their giant strides after power and dominion, they have crushed down every thing valuable, and fair, and sacred in their way, have felt little satisfaction in themselves as selfish conquerors. and little disposition to regard

themselves great simply because, by robbery and destruction, they were powerful. They have hushed the rebukes of their own nature by secretly resolving that their course of violence should be a brief one, and should be followed, as night by day, with worthy, useful, munificent things which they would do. Their approbation of themselves, their reputation and glory before the world, they have intended to rest on the promulgation of superior codes of laws, liberal provisions for the education of the young, the encouragement of science and art, the founding and fostering of institutions of charity, the setting up of national defenses, the augmenting of national wealth and fame. It is the inward desire and purpose of every man to obscure and forget his bad deeds, and build on his good ones all the greatness he would have the world behold — all he would himself remember.

This same condemnation, which men pass on their own designs and acts, when destitute of moral worth, they pass still more readily on the character and conduct of others when alike deficient. Dazzled and attracted, multitudes may be with the splendors and luxuries of power; but if that power be not acquired by justice and truth, if, when acquired, it be not wielded by goodness for human good, the conscience of the world stamps it unworthy, base, altogether beneath the aspirings of a great soul.

It is in accordance with such an inherent impression of the human spirit, that it is only when there is a consciousness of personal goodness, of moral rectitude, that men are themselves; that men are men; that their own proper powers are about them in native strength and grace, and at full command. Sickly at

heart and conscious of unsoundness, men exercise their moral and intellectual faculties with feebleness and hesitation, just as one uses his arms when standing on a foundation tottering and turning underneath him. The distressing sense of deficiency and unworthiness, which a man carries with him when his doings lack purity of motive and tendency to good, will become a faintness at the heart as withering to all his energies, as rottenness in the bones to the athletic movements of the outward frame.

There is a further intimation in our moral structure that we are designed to be great by being good. I mean the fact that we are capable of feeling the motives to great, good achievements, far more strongly than any others whatsoever. Some claim that ambition drives to greater perils than patriotism; that superstition induces longer pilgrimages than true faith; that avarice performs wider travels, and endures severer suffering, than pure benevolence. But this is not so. There is a spirit in man, as God first constructed him and as grace reconstructs him, a spirit linking him with fellow-man in a vivacious and indissoluble sympathy—with God in a strong, confiding, obeying love, which will impel to any thing laborious and great, that a human being is capable of in any circumstances, in any sphere of action. Point a man—who is all a man—to something he may do to bless his race and honor his Creator, and he will wake, respond, move forth, bring to action the powers of his being, and do deeds of toil, and peril, and endurance, which shall put to shame all the boasted activities of selfishness. Let Howard bethink himself that his duty calls him abroad to minister kindness to those in

distress, and there are no infections too fatal to deter him, no prisons or dungeons too dark or offensive to discourage him. Point out Greenland on your map to the humble Moravian; as he looks upon the inhospitable shore, and sees the perpetual snow and general desolation, tell him a poor, ignorant people inhabit there, whose minds are as sterile as their lands, whose hearts are as cold to truth, to religion, to God, as the eternal ice around them. That Moravian will take his life in his hand instantly, and push his way through all seas, and storms, and ice mountains, simply that he may open upon that dark people the light of the gospel, and kindle in their frozen hearts the hope of heaven. Man is so made that virtue might ever have more power in him to move him to grand accomplishments than vice. The opposite supposition, that man is formed to be more influenced by sin, his greatest enemy, than by virtue, his best friend, is derogatory to the divine character. A susceptibility to the stir, and enthusiasm, and power of that inward goodness which prompts to render to God whatever is due to God, to do for man whatever man can have done for him, is the most exquisite and powerful of our nature.

Admirably, wonderfully is man constructed to be great, eminently great, by being good!

III. Personal goodness is proved to be essential to greatness by the power which it exerts over the individual himself.

Goodness achieves a grand triumph first at home, by molding and ruling the individual in whom it dwells. The highest of all wisdom has said, "He that ruleth his own spirit is better than he that taketh a city."

The latter, the taking of a city, is a physical labor, disarranging some masonry of stone and mortar, setting fire to dry houses, placing a match to powder magazines, inflicting violence on an outward framework, whose foundation, at the best, is in the dust. But he who ruleth himself obtains a mastery over an invisible spirit, over an agent whose powers and methods of resistance are but partially understood. A material difficulty in self-government arises from the elastic nature of the thing to be governed. It can be scarcely so fully vanquished, that it will not be again in the field, in a new position, and clad in new armor. A kindred difficulty springs from the Proteus nature of the enemy to be subdued. That enemy is composed of a collection of appetites and passions, which, though in some respects a community mutually influencing and dependent, are in other respects distinct and separable. Each requires, on this account, to be fed and fired with its own peculiar objects, and to have its own peculiar tendencies and effects consulted. If it demand one class of weapons, one mode of attack, one species of skill, and one degree of energy, to subdue one passion, a very different armor, method, skill, and power may be requisite to overcome another. A man must become a perfect Proteus himself in order to bring all the peculiar hungerings and thirstings of his spirit into cool, calm subjection. It is a serious difficulty in self-ruling that the emotions, which are elements of our moral character, are not at all under the control of the will. A passion wakes and kindles involuntarily at the presence and call of its proper object, just as certain surfaces sparkle when the sun looks on them. It will no more arouse itself

and act at the bidding of the will, its 'suiting object being absent, than the cloud or mountain top will be gilded when the sun is a whole hemisphere away. The passions have no ear to the suggestions of reason, and are no more sensitive to its call, than our organs of hearing to the visitations of light. There is still another difficulty in gaining the mastery of one's self. The controller and the thing to be controlled is the same. How shall a river stop its own flood and run backward? How shall a man effect in respect to himself what he has no disposition to have effected? How shall a man conquer himself when the whole purpose of his being is to remain unconquered? Easily may a man stir other spirits, and raise other forces, and drive the plowshare of destruction over the land. So also may we soothe other men's excitements. The wildest, most reckless passions have often been tamed of mankind. But he who can assume command, and settle into a calm the swelling, and rage, and fire of his own heart's emotions, and do this habitually, so as to preserve and present his inward spirit and outward movements as the sea without waves and the heavens without storms, has approached, in the thing which he has wrought, a work of omnipotence. He has mastered agents the most powerful, next to the divine Being, which exist. Of all human conquests, his is the most important. Of all who have fought and gained a victory, he is the greatest conqueror. Wellington, a victor in a hundred pitched battles, and at last the master of him who seemed likely to overmaster the world, will have more *éclat*, but William Wilberforce, with his passions subdued to himself, hushed into peace, held in willing subjection to his

love of man and love of God, hath upon him the flush and glory of a far more difficult, hazardous, illustrious victory. Cato was brave. Of danger and death he had no fear; and had he drawn as valiant a sword on his own passions as he drew upon the foes of the empire, Cato had been nobly great. But he went into his chamber, and there unresistingly, as a contemptible coward, submitted to die at the hand of his own disappointed ambition. How does all the splendid greatness of Napoleon seem a poor, pitiful eminence, when at the last we see him so much a slave to appetite as to "quarrel o'er stinted dishes and disputed rations." Cæsar ruled in her proudest day her who ruled the earth; and, could he but have ruled himself, he might have been splendidly great, and his word still stood against the world. But failing in this, he was slain in the senate house, and afterwards, so deservedly had he fallen, few were found "so poor to do him reverence." Alexander Hamilton was illustriously gifted. His clear and splendid intellect the nation would have willingly worshiped. His chaste and noble eloquence was already acknowledged by all. But for the want of a control over his own spirit, that man went down in all the greenness of his fame and power into a dishonored grave, and all his greatness perished.

No man can be truly great who has not himself in his own power. No man can be small who has his own moral spirit under his control. He is a proud example of the triumph of mind over matter, and of reason over corruption. He is superior to appetite and passion, to the buffetings and blandishments of the world. He withstands what some angels have

not, moral evil. A grand eminence it is on which personal goodness has placed him.

IV. Goodness shows itself an essential element of greatness by the noble, eminent men whom it produces out of the private walks of life.

I am aware that mankind have not been wont to look either for greatness or the source of greatness so low down in society. Like the people of our Saviour's time, they have always been seeking signs from heaven, while there were more important phenomena directly at their feet, wholly overlooked. The unpretending virtues below the upper surface, along the middle stratum of society, in the form of industry, enterprise, thrift, good sense, and good will to men, nourish more true human greatness than is elsewhere found among men.

This unostentatious goodness, which dwells at the fireside of the middling classes, and is warmed afresh every day at their domestic altars, produces many noble, great-souled men, who never come forward into public notice. They are, however, not lost. They are among the elements of society, where seeds are sown; where young plants are rooted and fed; where foundations are laid; where springs gush out. They are at the original sources of influence. Though unknown to fame, they effect more valuable things for present communities; and give issue from themselves to trains which will bring more valuable things to future ones than any other men living. These persons, whom goodness has made great in the humble walks of life, exert an influence widely to purify the public conscience and the public heart. This purification furnishes better defense to the country than a Chinese

wall along all her boundaries, or the navies of the world thundering along all her shores. What was to an ancient city a special revelation, that five righteous would have saved all its guilty inhabitants, is now a well-ascertained principle in political morals. It is most emphatically in the middle walks of life, diffused through the mass of the community, that the few righteous could exert the highest conservative power. As the salt of the earth, it is there that they come in contact with the largest portion of the materials of society. To stand at the mouth of a great river, take up the vast tide pouring through, and filtrate and purify the whole, would be an immense operation, which no human enterprise would ever attempt, or ever accomplish, if it did attempt. But, if men were to plant themselves at each opening spring, and along every small rill and incipient river, it is conceivable that such a distributive influence on the waters before their union, might purify the whole mighty flood. These humble great men, made great by goodness, are effecting precisely this purification in morals, and effecting it precisely in this method, by cleansing the sources and watching the early channels. A great proportion of the truth and order in society, the kindness and justice between man and man, the reverence and love of God, is due to the influence of these same good, great men, whose heads are seldom seen above the surface of society.

Let no one suppose, when he sees in a community order, peace, and stability, that the elements of society contain no disturbing qualities, or that they settle into smoothness like molten metal, by their own gravitation. Every community is made up of materials

which are susceptible of ebullition and precipitation, of revulsion and concentration, of disorganization and recomposition, and they are liable to go through these processes of union, and separation, and recombination with violent agitations, powerful heats, fearful explosions, radical changes. Whenever, therefore, society is tranquil and soothed in the midst of incessant activities, like an adjusted and obedient machinery in full and powerful operation, those to be turned to as the authors of all this quieting of violent elements, all this harmonizing of urgent movements, are the ordinary peaceable citizens, who sound no trumpet before them, but who, nevertheless, ought in truth to be regarded great and honorable. They are the fathers and benefactors of most of the prosperity and peace which outlive sin and selfishness. When I visit the pious, patriarchal families of the middling classes, I perceive whence cometh our safety and greatness as a people: I perceive the solid pillars on which our glory is laid. Our country is sprinkled with humble cottages, each of which, though presenting none of the vanities of wealth, is greater than the palace of many a king, because it holds a greater inhabitant. In our churchyards, under a turf unmarked by any memorial whatever, the ashes of many a great man repose, whose name the wide world never knew, and never honored. Their goodness made them great, and heaven will hold them in everlasting remembrance.

Goodness not only produces these great men, who live and die mostly unknown to fame, beneath the surface of society, but gives birth to other gifted spirits, who rise up to perform public services for the country, and to receive her honors. Whatever may

• be said of other countries, here eminent writers, discoverers, instructors, orators, legislators, judges, generally spring from the bosom of that virtue and industry which bless humble life. This is a fact so familiar as to be inserted among all the early impressions of the country. Our children are industriously taught that the father of Benjamin Franklin was a very industrious soap-boiler and tallow-chandler, and the father of John Adams a farmer, mechanic, and worthy deacon in Puritan times; that the ancestors of John Jay were merchants of great integrity, and that the eminent Rittenhouse was first a farmer and then a clock-maker; that Patrick Henry sprung from the most industrious and worthy yeomanry of his native state, and that Benjamin West had an origin equally low and worthy; that Washington was a practical surveyor, and Wilson, the American ornithologist, a common weaver; that Burrit, one of the greatest linguists of the world, is still a blacksmith. Were we to pass out of our own country, the same fact, though less frequent than here, will be found a very common one. The parents of Columbus were manufacturers of woolen stuffs. Sir Isaac Newton was nurtured in a plain and virtuous family, which lived by the cultivation of a few paternal acres; and Lee, the reader of fifty languages, was an operative carpenter. Thus excellence of character among the mass of the people is as a warm, nursing soil, to give existence and to give magnitude to those who rise to distinction. Like trees, they spring, and drink nutrition out of the underlying virtues of private life. And it is an interesting feature of their eminence, that like these same trees, they drop their fruit upon the land which gives

them life and luxuriance. We ought greatly to honor and love this goodness among the people which pushes up and sustains so many of our great and good men. As when the clouds drop from above their refreshing rains upon us, we remember they were first exhaled from the earth beneath ; so when these great and good men from their eminence throw down upon us blessed influences, we should with pride refer their greatness to its humble source, the sterling integrity and worth of the industrious fathers and mothers of the land. Find moral excellence where we may, in circumstances however low, we shall ever see it pushing and mounting into noble greatness.

V. Goodness appears an essential element of greatness still further by the eminence which it creates in public and professional life.

Important as is a vigorous sap circulating beneath the surface in order to luxuriance and fruit, light and heat from the heavens are no less so. Virtue is equally at home and equally efficient in both spheres. Goodness makes men of official station great, not, as in humble life, by prompting to labors out of sight, where seeds are sown, and foundations are laid, but in an opposite manner, by inducing public, conspicuous acts of usefulness.

Goodness in the heart of a public man moves him to project valuable schemes of improvement ; to procure legislation which in the first place shall not conflict with the more authoritative injunctions of Heaven, and in the second place shall seem to acknowledge and countenance the laws and government of God, without giving any encouragement to a particular sect or to a national establishment. When under the

influence of a stern, high-minded integrity, a politician in official station breaks loose from party, and in contempt of all party dictation, proposes and advocates just what he deems right and beneficial, whom it may please caring little, so it please Heaven and his own conscience, he will be an object of universal observation, and no corrupted man will turn his eye upon him without feeling his dishonesty and selfishness rebuked. Greedy, intriguing office-seekers, whose patriotism draws its whole life-blood out of the public chest, and who believe, advocate, and do just what is best suited to fatten themselves, are put to shame and confusion by so illustrious an example. The fearless supporter of truth against falsehood, of public faith against public perfidy, of state honesty against state repudiation, who will not acknowledge him great? The true patriot statesman of this stamp will be looked back to as a noble model by after generations. Like one of the stars of our polar heavens, he never goes down from the view of mankind.

Excellence of character, aside from the great political acts to which it prompts, is of itself alone, in its own dignity and power, sufficient to make men in high places great. If an individual in an official station avow his belief in the Christian religion, if he sanction by his opinion and practice the holy Sabbath, if he express his respect for the sacred ministry, if he make known his personal reliance on the Saviour of sinners, and if, withal, he be a man of much prayer and many alms-deeds, he will appear with an illustrious greatness. And there will come down from him a peculiar and most blessed moral influence, a purification in some degree of the whole moral

atmosphere of a great people. The wicked will revere a public man of such personal integrity and worth, the good will render pious thanks every day that God permits to a wicked nation such a ruler to avert divine vengeance and render Heaven propitious. Connected in sympathy by official station with a wide constituency, and with the whole country even, the healthy pulsations of his own moral spirit will communicate somewhat of their soundness to a large portion of his fellow-citizens. From his faith, great numbers will receive new confidence in religion; from his integrity, new devotion to truth; from his active virtues, new impulse to duty. His heart is telegraphed all over the land; most of its pure, great sentiments are written again deeply on the hearts of thousands of the people, ennobling greatly their principles and morals. The sun is deemed great and illustrious in the center of his family of worlds, holding them all in their sweeping pathway of air, spreading abroad, upon them all, light, life, and fruitfulness. Is not, then, the good statesman great and illustrious in his central and eminent place, with a nation of intellects moving and shining at his call, a nation of hearts heaving, throbbing, resolving, in quick answer to his own? These intellects are luminaries which will shine when the stars have done shining, and these are hearts which are to grow larger and richer forever. He who thus, with the movements of his own spirit, carries along in company a grand retinue of other hearts and intellects, possesses a splendid greatness, which might satisfy the aspirations of an angel!

Our Washington affords a fine exemplification of

the effect of goodness in making a great public man. It was not by means of an unequaled intellect, or by the possession of any single splendid moral quality, that he rose above the rest of mankind. Many have outshone him in mere intellectual brilliancy, and surpassed him in scholarship and general reading. There have been men who could project a bolder scheme of movements for a campaign, and then push on the accomplishment with a more rapid and daring hand. He had generals in his army who would fill up a deadly breach, or go up to a cannon's mouth with a calmness and courage equal to his own. It was a choice assemblage of moral qualities, a rich cluster of eminent virtues, that more than any thing else contributed to form his great character. These were finely blended and harmonized with his other noble attributes. No one of his qualities could shine out with very marked and uncommon brilliancy and power, like surfaces which reflect a single bright-colored ray, because, like other surfaces which reflect all the rays commingled in one mellow beam, he presents all his qualities shaded into each other, softened into one beautiful whole, luminous but not intense, illustrious but not dazzling. His numerous and benignant virtues, having effected this combining and softening of all his attributes, and spread them over with this mild and wealthy luster, present a character to the world superior to any other which the world has seen.

We have many other men, who, though lesser lights, are sufficiently illustrious to show how goodness produces and enriches the greatness of men in official life. Stephen Van Rensselaer was one of these. He possessed vast wealth; but this did not make him

great: he was brave and energetic at the head of his troops in the field of battle; but this did not make him great: he was a favorite of the people, occupied a seat in Congress, and filled many other stations of eminence; but this did not make him great. He was good — this made him great. Superior virtues shone out from him wheresoever he was called to act. In every public sphere all the country perceived that he was above corruption or reproach. His moral worth was powerful and blessed upon all the land, and added greatly to the stock of our national probity. A great man by his goodness while living, his name is fragrant now that he is dead!

In public speaking, personal goodness is still more essential to greatness. In the first place, it assists in the composition of the finest elements of the orator, and then in prepossessing auditors in his favor, and giving his eloquence its legitimate influence.

Intellectual power, which will be at once acknowledged a capital quality in all public speaking, is much increased by a good heart. Such a heart disengages from low pursuits, disencumbers from bad passions, and leads to industry in useful and honorable studies. Mean occupations assimilate the spirit to themselves, and sink its efforts; the coarser appetites are great weights suspended on the intellectual powers, and pull them down to the dust. Other corrupt passions, in their ebullitions, make the mental faculties broken, confused, and dizzy, as an agitated sea presents the heavens. A heart of virtue first withholds the mind from these bad influences, then pushes it actively forward in those mental inquiries which will give the orator superior intellectual wealth and vigor, and

speedily place him on an intellectual elevation far above the crowd who have been swayed by lower motives, even though many of them, in fitful efforts, have occasionally outdazzled and outstripped him. Dispositions of virtue have a more direct influence upon the intellectual powers. A good heart is a very warm one. Its emotions are all strong excitements, and easily and immediately communicate themselves to the mental powers. I do not wish to discuss any theory which would account for this influence of a feeling over an intellection. The fact is enough for my present purpose. Whenever the heart glows, the understanding kindles and shines answeringly. As the sun upon the face of the earth, so ardor of the affections creates life and luxuriance upon the intellect. Bad emotions are exciting to the understanding, it is true, as well as good ones, and they produce brilliant flashes of eloquence. But the good affections, less fitful, reckless, unmanageable, equally warm and stirring, are far more sure, and stable, and valuable inspirations; are capable of producing a far more calm and useful oratory.

A good heart adds power to the intellect, not only by infusing into it its own deep enthusiasm, but by leading its faculties to the richest fields of thought and to the grandest objects. The intellect swells to the magnitudes it converses with. The man, therefore, who walks with God; whose heart, as it goes up to the Eternal, takes with it the intellect, and conducts it over scenes of omnipotence and acts of infinite wisdom; pauses with it upon God's mercy and goodness, each no less than infinite, no narrower than the universe; this man will have attained to an intellectual

grasp and power to be acquired in no other tract of human thought. This grasp and power will assist to the highest achievements of eloquence.

It is an important advantage of a sound, good heart, as a source of vivacity and power to mind, that it secures to the public speaker entire self-possession, however fervent the enthusiasm of his affections, however high wrought the excitement of his intellectual powers in obedience to that enthusiasm. There is a mildness, reasonableness, submissiveness belonging to right and pure emotions, which, in their highest elevations, keep them entirely under the mastery of the will. When, by fervors of the spirit, the intellect is thoroughly awaked, and is out on its own pinions, free, towering, strong, joyous, and yet is under easy and perfect command, so as to move whither it is desired, and accomplish what is proposed, then the orator is on his proudest elevation, in his sublimest attitude, invested with a power and greatness even beyond his own comprehension.

In another way still is a public speaker assisted to an effective eloquence by means of the virtues of his heart. These virtues furnish him with those sentiments, which, of all others, most powerfully affect the hearts of men; and which, of all others, exercise the completest sway over their intellects. There is nothing so easy to be understood and to be appreciated, so full of energy and of dignity, so able to command attention and carry captive men of all classes and of every degree of intelligence, as virtuous sensibilities breathed out into words of pity and prayer, into proposals and appeals for blessings on fellow-men. An orator therefore, if he have a heart to lay wide open

to others full of generous sentiments, full of an abiding love of justice and order, of honesty and truth, of country and the public, of all noble designs and excellent characters, will never fail to find every heart, which is capable of any noble aspirations, wide open to him in return, and quick to warm, and throb, and espouse at his call. The magnanimity of the speaker's own spirit, teaching him thus to address whatever is magnanimous in the spirit of others, will often, bad as men are, make him overwhelming in his eloquence.

Good personal character assists to eminence in public oratory by bespeaking the favor of audiences. If, in rising to influence others in the popular assembly, in the pulpit or at the bar, an individual make the impression that his character is unsound, corrupt, he will find his hearers immediately in an attitude of resistance. In the high excitements of party politics, the standard of character, it is true, is often sadly low, claims to probity are too slightly examined, self-praising men go too readily at their own estimation. Still it is the impression of every individual, that a bad man has no right to dictate to others, no right to attempt even persuasion or instruction. He is looked upon with suspicion and distrust. What part hast thou to do, hypocrite, destitute thyself of every high and worthy feeling, to lead others to noble sentiments and magnanimous deeds? Heal thyself, physician! Such a man may be remarkable for his originality, may be just and clear in his reasonings, pure and classical in his style, rich and appropriate in his figures, graceful and dignified in his elocution, but the ever-present fact, that his heart is rotten, makes his invention and logic as ineffectual as sounding brass and a

tinkling cymbal, and his beauties and graces seem like the luxuriance which grows over decay. But a good man's character contributes great weight to his arguments in addition to their own previous importance, great strength to his conclusions in addition to their inherent conclusiveness, and great attractiveness to his style and address in addition to their native grace and eloquence. In truth, it contributes itself, with all its wealth and power. With a great portion of mankind, it is not so much the speech, the sermon, the oration, which effects the highest purposes of eloquence; but the man—the character of the man! The inquiry is not so much, "Is the reasoning sound?" but is he a sound man who believes in it, and puts it forth for the faith of others? Not so much, "Is a given statement true by sufficient proofs?" but is he a true man who makes it? Great numbers of men are convinced in politics, converted to a sect in religion, brought to a decision in equity, drawn into an enterprise of charity, chiefly by observing what are the positions and opinions of the reputed wise and good who have gained their confidence.

The power which a pure character above reproach adds to public speakers, is not easily calculated. Most men delight to yield up their understanding, their will, their physical frame unhesitatingly to the captivations of the good man's eloquence. It is like submitting to a guide, who, they are sure, will lead them through delightful fields and to solid treasures.

Pureness of heart contains a deep sympathy with mankind, which is a prerequisite in all effective eloquence. If a speaker make himself part of us, and one with us; if he enter unhesitatingly into our feel-

ings ; if he be truly more sad because we are afflicted, and more happy because we are happy ; if he seem ready to stand fast and firm by us in our perplexity ; if he have all this unsuspecting, frank, hearty sympathy with us, our hearts and his, spontaneously and before we are aware, are knit together. And he holds our whole being almost at will ; scarcely are we our own so long as he chooses to continue the spell which binds us to himself. Is the orator's earnestness an honest zeal all for our welfare and happiness ? Does he exhaust the language for acceptable words, search nature and providence for vivid and instructive illustrations, dig into every nook and corner of his intellect for conclusive arguments ? And is all this done that he may more successfully persuade us to eschew evils, and receive to ourselves noble benefits ? It is manly and honorable to be taken captive by his eloquence ; we could not resist it if we would — we would not if we could ! We commit ourselves to the current of his eloquence, just as we do to a stream, which we know has fertility and gladness wherever it may flow. This sympathy with man, so important an element in all efficient oratory, has its home emphatically in the heart of virtue.

We come again to the confident conclusion, that in order to arrive at true greatness in this noble art of eloquence, — in order to attain its highest character and best achievements, — there must be underneath, to nourish it, a vigorous and sympathizing virtue.

“ The most renowned orators, such as Cicero and Demosthenes, were no less distinguished for some of the high virtues, as public spirit and zeal for their country, than for eloquence. Beyond doubt, to these

virtues their eloquence owed much of its effect ; and those orations of theirs in which there breathes most of the magnanimous spirit, are those which have attracted most the admiration of ages." Martin Luther, but for the moral inspirations received from his religious faith, had never been Martin Luther, divinely eloquent, the sovereign intellect of several ages and of half mankind ! But for his religious fervor, John Knox had not been John Knox, the invincible thunderer against pride, Papacy, and power ; had never pushed his head above the level of respectable Scotch divines. No one can read Baxter, and Jeremy Taylor, and Atterbury, and Butler, and Leighton, and Chatham, and Burke, and Canning, and men like them, without perceiving, in all their eloquence, the pulsations of their rich, noble hearts ; without perceiving that these pulsations ministered to their intellectual efforts life, and breath, and all things. These authors are even now but in the spring time and budding of their power, while Voltaire, Hume, and Paine, dark, frozen souls, are already in their winter and their decay.

There are two individuals, who, if contemplated in contrast with each other, may show the effect of goodness of heart in producing greatness in the art of eloquence more fully than single examples. One is Aaron Burr. This man was piously descended, and well prepared for the world by a thorough and accomplished education. In vigor and comprehension of intellect, few of his contemporaries equaled, none excelled him. He possessed other gifts and graces, which are needed to produce the highest style of modern eloquence. But there was a damp, dark, cold,

moral miasma always smoking up out of stagnant places in his heart, which obscured his powers, enfeebled his eloquence, blighted and killed the man. For a time, after his first appearance in public life, while the plants, which parental fidelity had set, digged about, and watered, were yet green in his heart, he shone as a public speaker, and attracted the admiration of the most intelligent judges of eloquence. But as his heart withered, his intellectual productions showed striking deterioration. His virtuous sensibilities and his eloquence died together.

William Wilberforce was the other individual alluded to. His powers of mind were scarcely above mediocrity, certainly not in any way remarkable. He had no extraordinary gifts or graces of any description that should give him unusual power as a public speaker. One thing, however, he did possess—one of the gentlest, kindest, noblest, richest hearts that ever throbbed in “an earthly house of this tabernacle.” And as it was always growing warmer and wealthier by its own radiations and overflowings upon others, it was always giving additional vigor to his intellect, sprightliness to his imagination, beauty and fluency to his words, sympathy to his advocacy, until it came to be a fact, that few men could secure more favorable attention in the British Parliament, or carry a bill with a larger majority. With but ordinary literary qualifications in the first place, his great benevolent heart made him eventually truly, nobly eloquent. He was not all lustre and grace like Sheridan, nor full and magnificent like Burke, nor a tide and a torrent like Brougham. But he was a fragrance upon the air, and all were delighted to breathe it in; he was

the sunshine, and all felt a glow of admiration as his speech went on; he was the distilling dew, and all perceived a scene around him looking constantly greener under his influence. He carried conviction to men's understandings by the simplicity of simple truth, fresh and throbbing out of his own heart; by the majesty of right, plainly declared, with an honest and an avowed intention to declare it forever.

Greatness in public speaking, in all its departments, is certainly dependent in a great degree on goodness of heart. True, noble eloquence can no more grow out of a cold, misanthropic, dry heart, than the catalpa or magnolia out of a perpetual bank of snow; or willows, that love to nestle their roots along watercourses, out of the dry sands of a desert.

This discussion has developed the true analysis of human greatness. It consists of two elements, power and usefulness; resource and outflowing good; deposited energies and noble acts. It is a delightful view which we have of human greatness, when the best charities of the soul bring into service the intellect, and will, and physical frame, nerve them up to high efficiency, and then lead them out to magnanimous deeds whenever and wherever there are such deeds for men to do. True human greatness is true human nobleness — the highest style of man!

I must be permitted here to remind the young, that the world has generally widely misjudged in respect to the elements of true greatness. This distinguished attribute of man does not, as too many judge, consist in kingly authority or military achievement. These are generally scourges to mankind except as Heaven overrules them. It does not consist, as greater num-

bers suppose, in fame and wealth, destitute of goodness; these only make the heart of the owner haughtier, narrower, colder than before. It does not consist, as most men believe, in a powerful intellect and much learning; that intellect and learning not employed in useful services, as the handmaids of love to God and love to man, are like the archangel ruined, only to be dreaded. If greatness consist in a mere control over the bodies of men however extensive, then a troop of Eastern elephants marching in their rage through masses of men would exhibit a greatness superior to Newton and Herschel, pushing their discoveries from world to world, where no other astronomer had traveled, and calling back to mankind, as they passed on, for new ascriptions of glory to the Creator. If it consist in recklessness and unusual daring, however evincive of a mind without feebleness or fear, then Nero setting fire to Rome, and lighting his way to the theater by the burning bodies of Christians, would be greater than Cicero thundering in her senate, and thrilling by his eloquence all the intelligent excitability of the empire. If greatness consist in being the object of the adulations of the largest number of mankind, then the idol Juggernaut would be greater than Alfred or Washington.

Young men, regard nothing great which is not good. Power and purity, superior energies, and expansive, warm good will, constitute a greatness which is worthy of you! A desire of it on your part is a noble passion. So far from being one of the luxuriant shoots of depravity, to be frowned on and suppressed, love of true greatness is one of the fine elements, yet alive amidst the ruins of the fall, which, though perverted

and corrupted, shows how excellent originally was our moral nature, and how noble it may yet become. Too much and too long have our young educated men been satisfied with littleness and insignificance. It is time that true greatness be held a manly, high attainment, and be prayed for. You are stirring spirits, I perceive ; stir yourselves after this excellent greatness, whose life and breath is goodness. The fact, that man is evidently formed to be a great being, should act as an urgent motive. His inward desire to be great, which nought can wholly repress, or in any wise extinguish ; the spontaneous pushing out of his spirit into large fields and large enterprises, which constraint makes more urgent and progress more powerful ; the vastness of the sphere—two worlds and two scenes of being—which God has constructed for him to make his giant movements in ; his own dissatisfaction with any boundaries narrower than the universe, and any existence shorter than eternity,—these impulses and attributes evince fully, that man is contrived and intended for existence and action on a grand scale. Nourish and obey these inward strugglings of the spirit for large attainments, for important services, for a wide sphere, and thus consent to be truly great.

It is an additional motive to you to push yourselves, out of all your littleness, up to true human greatness, that in this effort you can never be unsuccessful. To possess the greatness which I am now commending, of which goodness is so rich and large an element, is not only a matter of superior interest, but an imperious duty. Duty under God's government never can be impracticable. Let no young man, who adds to a high, independent, enriched intellect the sanctification

and nobility of goodness, and then goes out to the great works to which he is prompted, ever fear defeat or the miscarriage of his expectations. While others are uncertain whether success or failure, celebrity or obscurity, await them, he may stand assured he shall not labor in vain, nor spend his strength for nought. Heaven will not permit it. In whatever sphere of life he may move, he is certain to be a burning and shining light. He will overcome the difficulties where others stop, emerge from the clouds under which others are obscured, and outride the storms by which others are cast away. The truly and morally great may always be seen moving safely on, amidst multitudes that faint and fall by the way, like surviving vessels, after a night of storm, sailing to their haven through a thousand wrecks. Truth their ballast, their freight blessings for mankind, heaven their port of entry, there are no winds that shall blow them away; no rocks or quicksands that shall founder them; no whirlpools that shall swallow them up; no darkness that shall bewilder them in their course.

Another motive, which should make young men aspire after true greatness, is the superior usefulness which attends it. Mark the course of the good great man in contrast with the man of worldly glory. Alexander of Macedon shall be one of my examples. His career was brief and brilliant. His reign was twelve years. His achievements occupied little more than six. During that period he pushed his conquests over a large portion of the world. He descended into Greece like a flood of waters, and generals and armies, cities and fortifications, governments and laws, oracles and festivals, all were swept away before him

as with one mighty tide. Then the Macedonian moved on eastward, and, as if he thought himself the dictator of the world, strode over kingdoms and thrones in rapid succession, until he became the wonder and the terror of mankind. The essential results of these giant acquisitions of power were, that a vast number of lives were lost, and a vast amount of treasure; that cruelties, and widowhood, and orphanage, and tears, and desolation were created wherever he passed; that each of the nations, instead of having one tyrant rule over it, had another to rule over it, equally or more tyrannical; that Alexander returned from his victories and conquests, and died in a surfeit; that then this colossal power suddenly crumbled under its own weight, and his kingdom and his glory passed quickly away from the world! Is this greatness? Was this ambitious, cold, cruel, debauched slaughterer a great man?

Turn to another picture: At one of the wharves on the Thames in London, I see a man embarking on board a ship, belonging to the Eastern trade, for the other side of the globe. He shows none of the anxiety, and bustle, and corroding care which mark the countenances of many others. He is of a benignant, thoughtful mien. He is entirely calm, and yet you would suppose his soul must be dwelling steadily, and with serious intent, on some mighty interest, some grand enterprise, which to him is vastly more important than the half a million which constitutes the outward and home-bound cargo of the vessel he sails in. They have hoisted anchor, and are now out of sight of land and of home. Our kind, reflecting passenger is at the table in the cabin with grammars and lexi-

cons, and Sacred Scriptures in Hebrew, Greek, and Arabic. Many of his hours he seems delighted to spend in poring over these books. The studious voyager has reached his destination—he is on the borders of China. Day by day in his little private room, in that far-off land of strangers, I see him with much cheerfulness, much prayer, and great diligence, translating the Holy Scriptures. Two natives sit beside him, who occasionally interrupt him by their religious inquiries; by pausing to contemplate the light which is breaking forth on them from the heavenly word. But the work proceeds rapidly and surely to its completion. It is done; the whole Bible is translated and printed for three hundred and fifty millions. The sun is out and forth in the moral heavens upon one third part of the family of man, on whom he never threw a single ray before. The foundations of heaven are shaken with the grand anthem which the spirits of the just are singing, in consequence of this triumph over the powers of darkness. The distribution of the Scriptures commences. Wherever the Bible goes, intellect awakes—breaks from lethargy and weakness, like a resurrection, and walks forth in power. Hearts too are redeemed from the heart's corruptions. Industry, thrift, confidence, peace, justice, truth, and charity appear on the face of society. That thoughtful, benevolent passenger in the rich merchantman long ago went to his blessed home. But the Bible he translated, by opening a way for other agencies, and by influence of its own, will effect a moral and intellectual regeneration from age to age, until millions shall go up to meet him in the skies, and acknowledge him the blessed instrument of their hope on earth and their

eternal glory in heaven. O, this is the great man! Two hemispheres, yea, even two worlds, now turn with veneration to the name of Doctor Morrison. Who ought not, who would not, earnestly aspire after a greatness, which, like his, rests for a foundation on moral worth and noble well doing?

The fact just alluded to, that they who arrive at a good eminence leave an excellent influence behind them, should also be an incitement to the young never to rest till they attain that good eminence. Shakespeare, it is not so as thou hast said, that the good which men do is interred with their bones, while their evil liveth after them. Their good liveth after them, and worketh more powerfully than does the evil which they have done. Like a powerful and durable machinery on one of our rivers, which runs on after the builder is gone from the country, good great men leave a character behind them to perform labors of love and works of faith, long after they have passed from the world to their reward. Sometimes there occurs something like a transmigration of souls. A good great man will seem to reappear in those that come after him. Wickliffe shone again in Luther. John Knox reappeared in successive generations of the stern old Scotch Presbyterians. The spirits of those who perished under "bloody Mary" are seen in a new form and attitude in the stanch Puritans. The gentle Addison visits the world again remodeled in Wordsworth. Milton comes shorn of a portion of his vast power in Pollok. President Edwards appeared in the pulpits of New England long after his death. Now Dr. Dwight may be recognized in many of them. Thus the truly great, beside their life above,

still live on earth in the lives of many that follow them, immortal on both sides of the grave. Even the bones of good old Elisha, left in the sepulcher, would wake the dead that touched them instantly to life. So all the noble good leave, when they die, enough of themselves behind to spread abroad resurrection and life.

Is this greatness? An intellect raised to power, and a heart of pure, high sentiments and sympathies employing that power in prayers and noble acts! Is this greatness? Shame, then, perpetual shame, on those who shall ever consent to be little men. Goodness not lacking, there is no industrious man who may not be intelligent enough to be truly great. Intelligence and goodness attained, honors will cluster almost spontaneously. One may be truly great, without being in the field of immediate action, by treasuring up materials and capabilities for subsequent results. A seventy-four in a home harbor, with its stirring notes of preparation, its arranging of spars and sails, its storing of arms, provisions, and men, seems great, and is great, because, though not now exerting its tremendous power, it is laying it in, and when needful will wake up its thunder, prostrate walls and fortifications, as if they were defenses of straw, consume ships and cities as if they were chaff. Gather materials, we counsel, gather materials assiduously in early life; hoard up power; make all fitting provision for a future course of noble doing, which, dying, one would not wish were changed.

All that we are, all that we do, as men of intelligent goodness, Heaven will look upon with infinite interest. The Scriptures insist that the fear of the

Lord is the beginning of wisdom ; that virtue should imbue all our knowledge. In the same breath they call to purity and glory.

There is one epitaph, the earliest in the world, as also the simplest and richest, that a human being ever had inscribed over his ashes. I would rather have it engraved upon the stone that may gather those who had loved me, when living, to the spot where my dust shall repose, than to wear all the crowns and possess all the glory of this world. " Enoch walked with God, and was not, for God took him ! "

## A PURE AND SOUND LITERATURE.

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BONAPARTE, during his prosperity, kept constantly in view two grand objects, which he deemed inseparably connected with each other. One was the glory of France, the other the augmentation of his own colossal power.

Leaving him to judge what constituted national glory and personal power, no man of his age, or any other age, knew better than he how to attain these grand ends of ambition. Among other means, as a favorite one, he projected a superior education for the young sons of the empire. Special and munificent were the provisions which he made for this object. This was enlightened policy. This was a truly noble scheme. The sagacious projector had too brief a career to feel all its advantages; but France felt them — she feels them now. If she is not sounder in the heart, she is in the head. Her systems of instruction, her science, her literature, her general intelligence, have all been essentially advanced by the wise and vigorous educational arrangements of Napoleon.

In *all* communities, especially in all free nations, young men, if correctly and liberally educated, are by far the most important citizens. They are quickly to be the most efficient patrons of learning, the ablest

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friends of morals, the safest depositaries of power, the strongest assurances of duration, the truest sources of glory.

With a desire to contribute to their right education, I propose to them now a few thoughts on *the value of a sound, pure literature.*

In this discussion polite learning will be left to stand on the basis of its own independent worth, without determining its comparative rank, and without at all disparaging other departments of study.

I. A preliminary consideration, showing the value of a sound, pure literature, is the displacement, which it would effect, of a superficial and corrupt one.

The removal of an evil may be as important a service as the introduction of a positive good. The extermination of poisonous plants, by cultivation, may be as important a result as a harvest. The drying up a fatal miasma, in recovering low lands, may be even more important than all the subsequent crops which may be yielded. There is a light and vicious literature spread over our country, and even our world, fitly likened to poisonous plants, and to a deadly exhalation, which is to be supplanted and removed by the works of sound and pure writers. This injurious literature comes to us in the shape of pamphlets, monthlies, quarterlies, annuals, novels in twelve and half cent numbers, and sometimes in more imposing volumes.

The first epithet just given to these works, light, frivolous, superficial, is sufficient to condemn them. By their levity, their emptiness, their almost vacuity, they enfeeble the intellect of the country essentially and permanently.

Originally, as is well known, the human mind is indolent thoroughly. Without shame it will consent to be put in leading strings, and go whither another's caprice or interest may dictate. Sometimes, more easily still, it will submit to lie passively open, like a common pond between contiguous neighbors, to receive whatever may be thrown in, clean or filthy. A superficial literature encourages this inherent depravity, this inveterate intellectual laziness. It furnishes for the mind occupation, but not employment; gives a good supply, but no solid growth; produces pleasure, but not invigoration; creates a sickly craving, but no healthy appetite. It makes men mere consumers, and not producers. As waters passing along an aqueduct, it courses through the intellect without effecting either enlargement or advantage. It is of course that the reading which makes little or no demand on the intellectual powers will exercise and task them into no vigor or invention. There does seem to be at first view some increased magnitude of mind, on the part of the assiduous readers of our light popular works; but it is the fullness of the dropsy. The farther the enlargement proceeds, the greater is the internal disease and debility. These readers are like men breathing a rarefied atmosphere; they take in fuller, quicker inspirations, but they pant, they are faint, their lungs collapse! Give them a dense, fresh, vigorous air! Send abroad a rich, and solid, and manly literature, to recover the intellect of the country from prostration and breathlessness!

The superficial levity of our popular works contributes to depreciate the intellectual character of the country also, by creating a dainty and fastidious taste,

which unfits for all serious and sober studies. Precisely to the extent that a community is occupied and pleased with light literature, does a hearty disrelish of hard mental application grow up and become invincible. The voracious readers of such a literature forswear all books which demand patient research and intense thought, for the same reason that a child fed on confectionery declines plain, solid food, or a sinecure office holder the sweating toils of life. Indulgence in light reading will always be at war with all sound scholarship and all great intellectual exertion. As long as men can sit in their easy chairs, and be furnished with glass and oyster-shell imitations, they will refuse to dig into quarries, even for the diamond; or to dive to the sea bottom, though it should be to bring up pearls. A vitiated taste, producing disgust with mental industry and profound learning, is at this moment preventing the intellectual attainments, and dwarfing the intellectual stature, of the great body of the American people. Industrious minds, of only fair and respectable standing among their contemporaries in the times of Milton, and Shakspeare, and Johnson, in opulence of thought, certainly surpass even the eminent literary writers of the present age.

But levity and emptiness do not constitute the chief objection to the popular productions referred to. Many of them are pernicious decidedly in their moral tendency. So far as they treat of men and the world, their first injury is done by presenting life materially overdrawn, unduly successful, joyous, and exciting. Readers fresh from these productions, where they have been thrilled and absorbed with ideal beauty, pleasure, and splendor, turn and meet the cold realities

of the world they live in, with a heart deeply saddened, disgusted, depressed. It is in this state of feverish thirst for stirring and brilliant things, and of consequent dissatisfaction with the unexciting incidents and monotonous matter-of-fact duties of real life, that the young abandon the ways of industry and virtue, and repair to vicious society, to the gaming table, to the theatre, to intemperance, to debauchery. But if the scenes, through which the sparkling authors of our light literature lead the young and vicious, be truly the bright and the beautiful, it must be a mistake, we are told, to suppose there is so much danger in the simple fact, that they are imaginary. The result, however, is, that dazzling the visual organs, by means of the unreal and unattainable, makes the actual scene of our life and labor appear so covered with cheerless gloom, as to settle young, buoyant spirits into inefficiency, or drive them off into dissipation and ruin. These authors, however the world may call them delightful enchanters, deserve the appellation of dangerous destroyers.

Many works belonging to our popular literature exert a demoralizing influence, by an extravagant excitement of the passive feelings, at the same time that they totally neglect any exercise of the active virtues. This seriously injures both. It is a well-known law of our moral nature, that our passive and our active principles are deteriorated in precisely opposite methods, the former by exercise, the latter by the want of it. Being accustomed to distress, lessens the keenness of our pain on approaching it, and being accustomed to leave it unrelieved, diminishes our aptitude to acts of kindness. Although natural

sensibility is blunted and enfeebled by being constantly witness to the miseries of life, yet, if our active nature is put into vigorous exercise in removing them, benevolent principle is so far strengthened by their action, that the aggregate of what is efficiently sympathetic in us will be rather increased than diminished. But when, by the presentation of fictitious woes, we are thrown into excitement without being thrown into action, are pained at the evils men suffer without being prompted to aid in their removal or mitigation, our sensibilities are worn out by familiarity with human affliction, and our active benevolence by neglecting them. Both operations together work a sad depreciation of our moral nature.

There is a large class of works, which inflict deep injury on the character precisely in the method here indicated. They lead us into scenes of unreal distress without asking or receiving from us any personal ministrations, and call us to joy over imaginary bliss without moving us to make to it the least contribution of our own, until, to both the actual suffering and substantial weal of men, we become almost as indifferent as men in their graves; until those active principles, which are the spring of all valuable accomplishment, seem too deeply paralyzed ever to wake again. Deliver us from those who day and night excite their hearts, and lay to sleep their active virtues, over sorrow and joy, which, being never experienced, demand no active relief. Too misanthropic, unsympathizing, peevish, selfish, cold, they are for any human companionship, or any valuable influence.

There is one class of works constituting a part of our popular literature, which effects a vitiation of the

community by the exhibition of an audacious, undisguised depravity.

Paul De Kock and Bulwer furnish examples. The former every where, the latter not unfrequently, introduces his readers to characters and scenes of avowed and open treachery, intemperance, and licentiousness. It is the first impression of many persons, that writers who indulge in the delineation of such professed and unblushing wickedness will so surely awaken feelings of revolt and disgust as to become their own antidote ; as to banish themselves from all societies refined enough to read and relish a valuable literature ; as at last to push their way into places where morals are already as low if not some grades lower than their own. Would to Heaven this were so ; that there were, as some charitably believe there are, such sensitive tendencies to virtue in man, that these foul writers would be sure to meet an indignant repudiation in all cultivated communities. But the humiliating fact is, productions of even unmasked depravity are sought for and read in the high places, and low places, and middle places of society, and that almost equally. In all these spheres do they deeply corrupt manners and morals. Having crowded the imagination of excitable, impressible youth full with all vile things, they work their mischief in the simple process of furnishing oil to a flame, or prey to a young lion. They present the very nutrition on which bad propensities in man feed and grow. The vicious appetites are too susceptible and strong, too urgent and clamorous for gratification, to render it ever safe to lay open the scenes and objects which excite them, and which administer to them, however repulsive the development might be to virtuous sensibility.

Good morals are injured by many of our literary writers in still another and an opposite method. I allude to an indirect and disguised encouragement of bad opinions, bad passions, and bad actions. Mischievous as are those unconcealed familiarities with vice just alluded to, contaminations diffused under a mask and a fair profession are more dangerous and fatal, because unsuspected. There is a portion of our popular reading, which, at the same time that it is making confident pretence to a love and advocacy of truth, purity, and honor, is giving unobserved a death wound to them all. The evil, like an infection in the air, is so invisibly disposed in the mass, the unthinking are poisoned before they are aware of its presence. It lies, under the surface, in the form of a sly insinuation against the divine authority of Christianity ; of a covert sneer at the faith and conscientious strictness of the pious ; of a concealed ridicule of the fastidious carefulness of parents over domestic morals ; of a suppressed contempt for the proprieties and purities of behavior prescribed by good society. By this mode of writing, while nothing is actually said, every thing is communicated. Young readers are unsettled in principles and corrupted in morals, by books containing not one explicit infidel sentiment, nor one open justification of vice.

Authors of this class, who effect their mischief in hidden and indirect methods, often give currency and influence to dissipation and infidelity, by introducing them in company with the blandishments of wealth and family, of fashion and pleasure. Vice, by losing, in this association with refinement and splendor, all its grossness, loses, to the gay and young, more than half

its odiousness. It seems even to partake of the attractions which are made to attend upon it. The inebriate, the seducer, and even the murderer, as introduced to us by our most popular writers, is so gallant, generous, wealthy, gifted, and fortunate, as to act far more as a decoy into crime than as a beacon to warn off from destruction. The fallen and the unfortunate, in the works of some authors, although ruined by crime, is described as having fallen almost wholly in consequence of a mere excess of those qualities which make others angels. That which ruins him, we are assured, is a generosity too generous, a frankness too unsuspecting, a gentleness too mild, an affection too confiding. After they are fallen, they are represented as afflicted, and unfortunate, and penitent, and meek enough, to have expiated their sin not only, but to have clothed themselves in more charms than they possessed before their delinquency. Who does not see that such innocent, beautiful delinquents will be more pitied than condemned, and, as examples, more imitated than avoided?

In estimating the evil exerted on society by the impure portion of our popular literature, their influence within the sphere of domestic life demands a special consideration. There are very few popular writers, who, if they corrupt good morals, leave the relations of the family constitution unimpaired. As these domestic associations are the most permanent which are ever constituted, and as out of them issue the most powerful and the most desirable influences which society ever feels, an injury inflicted here is capital, lasting, irreparable. It is not mere accident that the French have no word for *home*. Domestic

ties are too feeble in France; conjugal, parental, filial, and fraternal obligations too little regarded, to make homes numerous or well appreciated there. The strong influence of a portion of our popular literature is, to establish French society in this country, to relax the bonds which hold families together in a dear and holy companionship, to make husbands and fathers gallants, wives and mothers partners in intrigues, children pleasure hunters and fashionables, and home a place of discontent, disorder, folly, waste, restlessness, and bad passions. Nothing is more to be deprecated than the circulation of works which have a tendency to act thus on the domestic relations. An evil influence at the homes of a community is like a destruction at the roots of our tree, a poison at the fountains of our waters, a mortification at our vital organs. If principle and morals are unsound in these holy inclosures, our homes, the best sanctuaries of virtue, are sanctuaries no more; the best walls that defend her are broken down.

It is not intended by any of these remarks to assert that our corrupt literature is all impurity and evil, without any redeeming qualities. It has many harmless and even valuable attractions. Among others, there is often displayed a grace, sprightliness, and eloquence of style rarely surpassed or equaled. But this very beauty and wealth of language, which add so much to the value of sound, healthy works, only make the impure more dangerous. They serve to soften down the aspect of vices, and give them freer and wider currency. They oftener, perhaps, divert attention, occupy and absorb the reader, while, almost insensibly, underneath the captivating elegancies, a

current of corruption is running directly into his heart, just as a false and impressive display of force will occupy the attention of soldiery, until the enemy, unperceived, has planted himself in the heart of a city.

Some of the most licentious works which circulate in the country, in point of language, never utter a word to offend the most virtuous and sensitive, but maintain in expression the utmost propriety and delicacy. The style, however, is that which has more than meets the ear. The vilest scenes and objects lie half seen below. The whole imagination, in this way, is crowded and corrupted with the most polluted things, without raising a blush on the cheek of innocence.

Our light and vicious literature is a calm water with slimy reptiles at the bottom. It is a beautiful lawn where biting serpents are stealthily crawling. It is a natural phosphorescence, the evolution of light out of rottenness. It is an array of flowers on a thin, boggy covering; whoever goes after them falls into inextricable depths below.

The tendency of a multiplication in this country of works of this light and vicious description is matter of just regret and alarm. Whatever philosophers may say of a fixed order in nature, and of an unchanging stability, the world of mind and morals is one of constant transitions. The valuable is always sliding into the useless; the harmless into the noxious; the good into the bad. Polite literature has not escaped this tendency. Its light, unhealthy, pernicious publications, in numbers without number, are now seen coming up over all the country, like the locusts of Egypt, borne by a mighty east wind. Happy for us, if there

were a counter wind from the Alleghanies, from our prairies, from the Rocky Mountains, to drive them all back into the sea. They drop down upon the whole surface of the land. The current that flows over to us has no ebb and no remission. To look for it to subside is like sitting down on the bank, to wait for the whole Mississippi River to run by, while the clouds are pouring waters back into its sources faster than they are discharged at its mouth. The best way to stop and turn back a strong current is to raise up against it another and a stronger to bear it away. A dam athwart only raises still higher the waters, to burst away and carry down more surely all our obstructions. The best way to stop the ravages of a hungry army, is not to increase its appetite and thereby its rapidity, by removing provisions, but by feeding it full with what is better than can be obtained by means of plunder. Our best remedy for the destructive literature, which covers the land, will be the diffusion of a noble and a good one to occupy its place, and to feed the people with knowledge and understanding.

There can be offered to fatigued lawyers, harassed legislators, care-worn merchants, jaded physicians, exhausted students, productions affording both eloquence and truth, vivacity and purity, refreshment and instruction, thrilling interest and intellectual discipline. The general circulation and popularity of these would effect a grand reformation in mind and morals, like the renewal of the face of the world after the desolation of the flood. All pure-minded and Christian men of intelligence would most cordially hail the auspicious change.

II. As a further commendation of a sound and pure literature, I proceed to a direct consideration of the wealth and value of that which has been furnished by the great and good for the present age.

As the word *literature* designates, when employed in its popular sense, the more agreeable and graceful exhibitions of human knowledge, to bring any works under this term, except the sound and the pure, would seem almost a perversion. Certainly, nothing but the substantial and the uncorrupt deserves the epithets *agreeable* and *graceful*. As, however, the light and the solid, the excellent and the vile, are usually clustered together under the general appellation of literary productions, my business now will be, so far as a brief address will permit, to speak of the truly noble, beautiful, useful, and solid, which is afforded us in the several species of writing embraced in popular literature.

1. Among the most sprightly and entertaining of literary works are Voyages and Travels. These furnish an unusual variety of instruction, attended with an unusual amount of interest. In delineating nature, society, manners, government, religion, the describers are eye witnesses, and sketch with an instructiveness and truth, a freshness and vivacity, belonging to original observers, who make their pencilings on the spot where they take their observations, and record their impressions in the very presence of the objects which produce them. Voyages and travels of the right character contain a rich collection of natural phenomena. True, travelers and voyagers are not always scientific men, but they are competent to record what actually happens upon the heavens, upon the earth, and upon the waters. Their jottings down are a noble treasury

of materials for the construction of philosophy in the true Baconian method.

These traversings of sea and land possess all the stirring incident, all the perilous and strange adventure, all the suspended interest, which, by the most fastidious class of readers, are deemed indispensable in a popular literature. They are never wanting in developments of man as he appears in every nook, and corner, and continent of the world, in descriptions of curious religious customs, strange opinions, novel states of society. They are never wanting in the richest and grandest scenery. The greater part of it, unmarred by man, wears the beauty and magnificence left upon it by the original Maker and Builder. Tourists make their accounts of journeys, of countries, and of people, so living, present, and real, readers, at once, feel themselves out in the wide world, breathing, in company with them, the bracing ocean air, penetrating distant continents, ascending rivers, looking down from mountains, entering the abodes of men, talking in his own cabin with the Polander, Swiss, African, Indian, Chinese, Hindoo, and Greenlander.

Among the works of this class, which may be considered pure and instructive, at the same time that they are tasteful and interesting, are Lewis and Clarke's Expedition, Irving's Astoria, Parker's Tour, Charlevoix's Travels, Poinsett's Notes in Mexico, Humboldt's Travels to the Equatorial Regions, Stephens's Central America and Yucatan, Ulloa's Voyages to South America. These, as they relate to our own country, will be specially interesting to American readers. Among the voyagers and travellers to other parts of the world are Anson, Cook, La Perouse, Van-

couver, Parry, Ross,, Townsend, Moore, Eustace, Cooper, Bruce, Park, Clapperton, Ellis, and Heber.

These authors, as well as numerous others of the same class, are copious with truth, exciting with adventure, vivacious with description, rich with literary embellishment. Possessing gayety without uselessness, variety without discursiveness, vivacity without levity, detail without tediousness, allurements without temptation, they will be, not only entirely safe to the student, but always a prolific fund of solid instruction and great refreshment.

2. Oratory is another department of literature, which furnishes some of the noblest and purest models of taste and intellectual power to be found in our language. Much of the more brilliant eloquence of every people has been oral, and therefore perished with the occasion which produced it. That which has been preserved exhibits a mental energy, a magnanimity of sentiment, and a moral tone, of a very high order. Even when the causes on which men have spoken have not been of special impressiveness and importance, by the excitement of opposition, by the collision of mind, by the impulses of an intellectual rivalry, there have been awakened an original invention, a logical skill, and a luxuriance of thought and imagination, which greatly enriched the literature that appropriated them. There are sometimes important conjunctures and interests, which call out higher displays of intellectual power, and furnish nobler contributions to the standard works of the time. It has occurred in deliberative assemblies that the weal of one fourth part of mankind was suspended upon the result of a single debate. Sometimes, at the bar, the honor and

life of an individual, who had concentrated upon himself the sympathy and the thoughts of an age, has constituted the grand absorbing subject. In our old Continental Congress, under the form of a proposition to separate three millions of colonists from the mother country, was agitated the grand and general question between power and right. And the speakers well understood that in the decision then to be made were interested, directly or remotely, the liberties and privileges of all the civilized that should afterward dwell on the earth. At that most imposing of human tribunals, the Diet of Worms, composed of church dignitaries, civil functionaries, and crowned heads from the chief courts of Europe, the condemnation or acquittal of Martin Luther was to decide whether the darkness of the previous thousand years should burst away, and awake a world, or should brood on, to protract and deepen its long, leaden slumber. On such exciting and vast occasions, the human mind outacts and outsoars itself. Its eloquence assumes a splendor and a power which surpass all models, precedents, and expectations. The passages and volumes offered by the bar and the public assembly are generally written under this unusual excitement of the intellect, and this lofty enthusiasm of the heart. They possess all that superior literary excellence and power naturally arising from the circumstances of their origin.

The orators to whose productions the student may be safely referred as models of eloquence, are Chatham, Pitt, Sheridan, Burke, Canning, Brougham, Adams, Quincy, Henry, Ames, Everett, Webster, Clay, Calhoun. These are a few of the more illustrious. A crowd of others rush on the memory, who, like the

lesser stars, compose the chief portion of the firmament, and afford unitedly a far greater illumination than their more dazzling neighbors scattered over the expanse.

The pulpit, also, has used its advantages for an instructive and powerful eloquence. The pulpit stands midway between Heaven and a world revolted. Its appeals are to the strongest passions that stir in man; its arguments are drawn from three worlds; its themes are, the immeasurable, the perfect, the eternal! It is true, we have dull sermons by the thousand, and controversial volumes on matters of theology by the alcove. It is true, also, that we have sermons and theological discussions of the highest order of composition, of the most brilliant and enduring eloquence. The French preachers, the most eminent of whom are Bossuet, Fenelon, Bourdaloue, Massillon, and Saurin, with their enthusiasm of imagination and passion — the English, as Atterbury, Leighton, Taylor, Bates, Butler, Baxter, Howe, with their profound learning, elaborate argument, and exceeding wealth of thought — the American, as Edwards, Witherspoon, Dwight, and Mason, with their practical sense, and direct unshrinking appeals — introduce into the popular reading, of which they are permitted to constitute a part, very important and very noble elements. They infuse a practical instructiveness, a loftiness of morals, an enthusiasm of truth, an earnestness of thought, a vigorous manliness of style, which are indispensable in the right and successful development and formation of the young student.

3. Another species of writing, furnishing productions adapted to improve both the taste and the int

lect, is the philosophical. The subject matters, discoursed of in this class of works, are spread over the ground lying between strict Theology and impracticable Metaphysics. All moral disquisitions, in the unpretending form of dissertations, essays, and periodical effusions, belong appropriately to this department of literature. The popular and practical of our treatises on moral and intellectual philosophy may also, without impropriety, be included.

Although man is the grand object here, as he is, directly or indirectly, in most literary writings, he is not treated of physically, as countries and climates have moulded him, not historically, as political organizations and influences have presented him, but spiritually and morally. He is treated of in respect to the constitution and phenomena of his whole internal being. This includes the entire mental and moral capabilities which he possesses; the influence he may receive and exert; the vast interests he may hazard or secure. These philosophical works are occupied with our intellectual and moral relations, our intellectual and moral obligations, our intellectual and moral destinies. They are enriched with observations on life, worth, happiness, and immortality. There is a truly illustrious body of writers on this class of subjects. The ancients, Plato, Cicero, and Seneca; the moderns, Bacon, Locke, Paley, Brown, Mackintosh, and Abercrombie, have left us philosophical treatises, theoretical and elementary, voluminous and complete.

4. History furnishes a chapter, for the student's literary reading, of highly interesting and important character.

The subject matters of this species of writing are

the origin, character, and progress of the whole human race. History, it is true, becomes less interesting when it carries us to courts, camps, sieges, and battle fields. But the struggles of ambition and the resistance of power, the crowning of kings and the prostration of empires, are things collateral and subsidiary. The grand objects of history, standing high above these, are man, mind, society, government, the methods of Providence with the world, and the methods of the world with Providence.

In order to set before us truly and vividly these great facts, the historian takes us back to the beginning of the world, and then, from the first impulses of passion and of intellect, from the birth of society and government, conducts us down along the whole current of human affairs and human developments.

History possesses no small amount of interest, from this ancientness alone. We love every thing that has seen distant times; that is moss-covered and hoary with the passage of centuries. It derives a much greater attractiveness, however, from its instructiveness. "History," says Cicero, "is the test of time, the light of truth, the life of memory, the rule of life, the messenger of antiquity." "It is philosophy," remarks Lord Bacon, "teaching by example." The great teacher of the world, the Bible, employs historical narration very largely, as the vehicle of instruction.

All matters of mind and morals being governed, like the phenomena of nature, by uniform laws, the world that is past will always be, in many important respects, a prototype of the world that is to come. The future will be the past with the additional modification of incidental influences, just as the heavens, imaged in

the waters below, are precisely the heavens above, with the added casual motion of the element where the shadow is embosomed. We need, therefore, to dwell in the past world long and familiarly, in order to know how to live in the present and the future.

History is an extensive table of causes and effects. Or, rather, it is a vast philosophical chamber, where, in order to test all theories and opinions, you witness a grand succession of experiments on man, on society, on government, on education, on morals, on religion. To teach the nature and effects of the various forms of human government, the historian first leads us into the tent of venerable Abraham, and shows us the patriarchal system in actual operation; and then, in order to present us with the model of a Theocracy, makes us the eye witnesses of the benign results of a government of that sort, under which the descendants of Jacob lived for eight hundred years. As an example of the best possible form and influence of a monarchy, he presents the same remarkable people, under several illustrious and pious kings. So, the despotisms and republics of later times, as, also, all other forms of exercising supreme rule, are laid open to us. This is done, not so much by description as representation. We are conducted, in person, to the seats of power, that we may observe, for ourselves, the exercise of authority; and then we are invited to the abodes of the people, that we may be eye witnesses of the different influences exerted there.

This sage teacher, history, is specially concerned to record, with fullness and accuracy, whatever pertains appropriately to the developments and achievements of the human mind. It loves to carry us along over

all the past pathways of the human intellect, but uses special eloquence to detain us at the brilliant literary epochs. At the tenth century before the Christian era, it calls us to witness the human mind, emerging and bursting in power on the world, in the persons and works of such giant spirits as Homer, Solomon, and Isaiah. The display of intellect at this period is represented to us so remarkable and unprecedented as to appear like a new and splendid creation, rather than any development of what had before existed. History, with still greater interest, stops us in Greece, in the time of Pericles, another important literary epoch. As Athens stood preëminent, in all that elevated the general community, we are specially invited into this city, and presented there with a panoramic view of the physical, moral, and intellectual energies, which characterized that whole classic country. We see despotism crumbling down, and giving place to a free form of government. We visit splendid specimens of art; we hear Plato and Socrates discourse on philosophy; we go into the senate and hear the orators, Æschines and Demosthenes, responding to each other, in powerful bursts of eloquence, like thunder-shock answering to thunder-shock, from clouds on opposite mountains. By means of these collected literary exhibitions, we are brought into the presence of the highest mental illumination at that time existing on the earth. In holding communion with this concentrated intellect of Greece, we hold communion with the whole literary spirit of an illustrious age. In the same way, history conducts us to Rome, in the time of Augustus, another period of intellectual resurrection and power. There it introduces us to the great and gifted, who

would have made that city the mistress of the world, without her generals or her armies. So, also, in all the following centuries, wherever and whenever mind has awoke from sleep, assumed new attitudes, shone out in unusual splendor, and attempted new labors for the benefit and the elevation of man, there History has paused with peculiar pleasure, gathered up her richest materials, and written her most eloquent pages.

History has another great and elevated subject. I refer to the true religion—to the part it has acted in the affairs and interests of the world. History marks and records the aspect and form which this divine agency has assumed, and the changes it has wrought in each nation and age, where it has been allowed to exist. Describing it as the grand modifying and conservative principle of human society, as the original author of civilization, of peace, of human progress, of permanent amelioration, of happiness, history enlivens and ennobles many of its chapters, by a faithful representation of its elevating tendencies and holy achievements.

Such being the noble objects and themes of history, if well written, it must always be richly fraught with the most interesting matters of instruction, with the most solid and dignified eloquence.

In historical works, the ancients are deservedly considered eminent. Two brilliant periods of man, the one of Augustus, at Rome, the other of Pericles, at Athens, have been peculiarly fortunate in their historians. The elegant Herodotus, Thucydides, Xenophon, and the classical Sallust, Cæsar, Livy, and Tacitus, have ever been standard authors. With the exception of Xenophon, a part of whose works is

more historical romance than authentic narrative, these authors have left us accurate and faithful history. Owing to the fact that they describe society and government in their nobler forms, individual character in its better attributes, and the human intellect in its loftier aims and accomplishments, these works, beside being a treasury of truth, are replete with beauty and eloquence. The compression and energy of some of them, the fascinating narration and picturesque description of others, the terseness, graphic sketches of character, and great simplicity of them all, render them rich and invaluable to the student, who loves pure and solid literature.

If to these we add the eminent historical productions of later times, we have an array of practical wisdom and attractive eloquence not surpassed in any department of letters. A few of the modern standard works of history are those of Rollin, Mitford, Gibbon, Hume, Russell, Clarendon, Robertson, Mosheim. There are also Hallam's *Middle Ages*, Napier's *History of the Peninsular War*, Sismondi's *History of France and Italy*, Moore's *History of Ireland*, Scott's *Napoleon*, Prescott's *Ferdinand and Isabella*, Irving's *Columbus*, Burke's *Settlements in America*, Marshall's *Life of Washington*, Botta's *War of Independence*, Graham's, Pitkin's, and Bancroft's *History of the United States*.

The chaste and elevated qualities of style, together with the solid materials of thought and wisdom, to be found in these histories, and in histories like these, leave the student nothing to desire. They stereotype the whole face of past centuries, and then unroll before him the splendid chart, for his study and entertain-

ment. If the ocean had preserved the traces of every prosperous passage over its bosom, if it had retained the gurgling of its waters over every spot where a vessel went down, held a broken spar or ship-fragment upon every rock and sand bank, where one was split or stranded; it would be an image of the palpable, important, and impressive instruction presented to us by faithful, graphic history.

5. A source of the elegant and the valuable in literature, more prolific than any of those which have been mentioned, is Poetry.

No part of polite learning is more liable to be undervalued than poetry. Some have looked upon it as a fairy, that lives on the breath of flowers, walks the invisible air, presides over night dreams, and day dreams, quite as unsubstantial. Others, though they have regarded it as possessing somewhat more of the actual and substantial, have yet looked upon it as a mere embellishment, like an architectural ornament, a cornice or a frieze, beautiful, indeed, but contributing nothing to durability or usefulness. It is very true that poetry has much of the pleasing and graceful; so is it true that it has no lack of the good and useful. If trees may be an image of it, it is their rich foliage, their noble, beautiful forms, and their clustering fruit. If the seasons may be, it is the harvest time of the year, the good time of ripeness, of cheer, and of plenty. Thus poetry blends the graceful with the important, the pleasing with the useful. Poetical productions occupy the same place in the works of mind which the constellations do in the heavens. They constitute the bright places, which catch the eye and put the heart into a rapture. And then, in

addition, they perform great and valuable services, just as these clustered stars, besides contributing their beauty and brilliancy, perform each the solid labor of warming and conducting a family of worlds.

Certainly there are no productions of the mind which are more redolent of instruction, which are fraught with higher invention or greater power. Indeed, when the intellectual powers are nerved to their highest point of action, and the moral spirit is pervaded by its loftiest and purest enthusiasm, the creations are always substantially poetical. Though the accuracy of metrical numbers be not preserved, the grand elements of the richest poetry will be present. If this be so, if the essential character of poetry be, that it is the language of our higher conceptions and nobler feelings, then this part of our literature, possessed of the superadded advantages of its elegant graces, should be turned to by students, as affording invaluable models of taste and instructive eloquence. The best poetry has a concentration, and point, and graphicness, and imagery, which give it a vast effectiveness, as well as an unusual brilliancy.

One cluster of writers, who do great honor to this department of literature, embraces, among others, Addison, Collins, Gray, Goldsmith, Beattie, Cowper, Burns, Campbell, Rogers, Crabbe, Southey, Scott, Wordsworth, Coleridge, Pollok, Hemans, Percival, Bryant. The best thoughts, and the best feelings, which our language embodies and bears abroad to men, are to be found in the works of these authors. The student of these poets finds himself among those who never speak without furnishing him needed instruction, without stirring his sympathies, without

cheering and delighting his meditations. They are not so brilliant as to dazzle, nor so unadorned as to be left unread ; not so high as to be invisible, nor so low as to make his communion with them depressing. They swell and enrich all the channels of noble thought, and of pure and generous feeling.

We have a few writers of poetry of still higher rank. Among them are Shakspeare, Milton, Pope, and Young. The first two know no superiors in giant power of mind. The two others, though of lower grade, also possess a high order of intellect. These men open to us a field of greater elevation and wealth of thought than is done by any equal number of writers in the whole circle of English authorship. And these authors, of such intellectual magnitude, also stand unrivaled in poetical grace and beauty. Light and feeble works are rather injured than benefited by embellishment. Like the illumination of vapor, they are made thereby to appear still more unsubstantial. But the elegance and brilliancy belonging to the productions of these master minds, like sunset glories on lofty mountain ranges, make the vastness and height underneath to appear in more grandeur, more strength, more majesty.

The subjects of poetry are, in themselves, of great dignity and interest, and assist to give to this department of literature its superior elevation and gracefulness.

Poetry wholly refuses to lend her language and imagery to embellish and diffuse either moral corruptions or poisonous opinions. Rhyme and measure, it is admitted, may be thus prostituted. But poetry, the true *ars divina*, is outraged by such a connection. It

is no more divine. Its power is crushed. Its loftiness is laid low. It is an eagle brought down from its glorious pathway to the sun, and made to walk, a groveling thing, in the dust. Poetry consents to embody only the pure, the true, the beautiful, the noble. These qualities it finds largely distributed in the external world. Accordingly, one of its favorite themes is nature. Wherever, in his works, God has been unusually munificent; wherever, as in some valley, sleeping between two opened hill ranges, he has thrown together, in profusion, almost every refreshing, picturesque, and beautiful object; wherever he has planted grand forests, piled up mountains, cut mountain gorges, poured inland seas over precipices, or, in the space above, clustered and hung out worlds, — there Poetry finds the choicest subjects of her pencil; there, gifted to discover charms not seen by others, she catches a high and unappreciated inspiration. She appears invested with the native grace, the simple grandeur, belonging to the objects which she loves and transcribes.

Human society presents valuable themes for poetry. The purity and truth, the affection and confidence, the gentleness and peace, the charity and happiness, to be found in domestic scenes, — the artlessness of nature, the contentment of few desires, the action of moral principle, the progress of civilization, to be found in larger communities, — these constitute the subjects of our most amiable, graceful, and instructive poetical writers.

Man, in his own construction, is a poetical theme of transcendent interest. Great intellect and exalted virtue are far more consonant to the spirit and office

of poetry than any thing to be found in nature. The capacities of man to make approaches to the Divinity, his intellectual and moral aspirations, and actual advances after the great, the perfect, the infinite, are subjects which lift Poetry to that sublime sphere where she manifests her highest power. Not satisfied with any general representation of the greatness of our nature and our possible accomplishments, poetry loves to pause on individual gifts, individual designs of magnanimity, individual acts of self-sacrificing virtue. As high motives and lessons, she loves to commit them to immortality.

Whether, therefore, we consider its great and attractive themes, or its own lofty nature, poetry may be affirmed to offer to the literary taste of the student a gracefulness of form, an opulence of thought, a beauty of imagery and eloquence, which he will look in vain to find exceeded, through all the productions of the human mind. Our best poetry being, like good angels, the fairest, noblest, outward form of truth, virtue, and glory, I can not too strongly assure our scholars of the safety and advantage of dwelling long and familiarly on these noble works, making them specially the welcome and vivacious companions of all their leisure hours.

The literature which has now been referred to, as capable of being drawn from the several departments of voyages and travels, oratory, philosophy, history, and poetry, is truly a valuable and a splendid one. It does not, indeed, as nothing human can, come up to our "beau ideal" of a collection of elegant and instructive works for our students, and for our country; but high excellences it certainly possesses. It is here

proposed, with great confidence, as a grand and invaluable substitute for the light and vicious reading now so popular and prevalent.

I am fully aware of the fact, that not only the literature first described, which I have condemned, but even this last, that I have commended as solid and instructive, the best which we possess, is, by some, deemed light and superficial, and held, on that account, in low estimation. These persons, among whom are included some of the judicious and learned, if they do not wholly discard polite learning, regard it as a mere grace, rather than a real good, a showy appearance, rather than a valuable substance, a temporary gratification, rather than a solid advantage. With these impressions, as was to be expected, they have looked upon the pursuits of literature as scarcely worthy of sound, manly, scientific minds.

It is well that there are men of this description. They have some truth and reason on their side. It is not without its utility, that they should forever point us, as they do, to the exact sciences, to the mathematics, and natural philosophy, and then earnestly assure us that these are the foundation and the framework — the only things important to make a man. Foundation and framework are essential, truly; but these are not all that is valuable. What would a village of foundations and naked timbers be? And what would be a community of men who were mere framework, gaunt skeletons? Cover the houses, finish them within, surround them with shade, and water, and garden, and orchard! Clothe these ghastly skeletons! fill them out, and round them off with suiting material, shape them into grace and comeliness, accustom them to the

civilities and gentleness of polished life. This is the literature of the matter. This is the practical, and useful, and beautiful, of man and his arrangements.

It is well that there are those who can go out into a grand forest of pines and oaks, and think of nothing but masts and ribs for ships; and others who can pass down our valleys and rivers, interested only to look at mill seats, facilities for slack-water navigation, and passages to push canals and railroads. But such scenery, to another order of minds, is a feeling, and a voice, and a blessed teaching, and acts on the inward spirit, to soothe, to soften, to lift it heavenward. It is to them an impressive literature; it is to them nature, in the character of a language full of high lessons and inspirations. The visible world, no doubt, was intended thus to speak to man—to speak to him attractively.

It is well that there are others who can travel among mountain heights, out from whose rattling crags “leaps the live thunder;” interested only to inquire for elevations in feet and inches, to ascertain whether the rocks are granite or pudding stone, or to settle a question of coal or chalybeate formation. But there is more in these scenes, vastly more, than mere objects of dry, arithmetical inquiry. There is a glorious, ever-speaking literature. Mountains, “ye are wondrous strong;” in your broken grandeur ye do discourse high eloquence. Ye speak intelligibly the attributes of your divine Author! Ye lift up the spirit of man to the great Eternal!

Well is it that there is still another class of persons who can go out under our firmament, and, by telescope, ascend up among and beyond its worlds, and yet have nothing to talk of but parallax, azimuth,

perigee, or aphelion. Glorious stars! They are the poetry of heaven! Hung on the vestibule to light the way, with silent eloquence they point all the just to their holy rest. As a type and symbol of the glories within the heavenly world itself, their words are unto the end of the world. Beautiful expanse of stars! Shine upon us! Ye seem the benignant light of Jehovah's countenance, most intelligibly attracting us to reverence and devotion. Such is the literature of the heavens; day unto day uttereth speech, night unto night showeth knowledge.

It is well that there are persons of a still stranger description, who can look on man, bearing the impress of God, and holding in his hand an invitation to dwell in the presence of the eternal throne in heaven, and then set themselves down, as mere political economists, to dry calculations as to his capable labor and proper wages, his expense and profit, his consumption and production. Man, reasoning, gifted, enjoying, immortal! He holds and directs the lightning, weighs the planets, measures the stars, aspires after the infinite, walks with God. Here, in this higher sphere, where he appears as a thinking, feeling, growing, worshipping, Godlike spirit, is presented the literature of man — of his powers, accomplishments, and destiny. Certainly this last view of him possesses by far the most dignified and commanding interest.

These brief allusions to the office and sphere of literature, in contrast with those of the sciences, may show how easily its claim to the regard and study of scholars may be established. I do not desire that the sciences be depreciated. Important and indispensable they are to the practical arts of life, and also to intel-

lectual discipline. I only urge that polite learning, when sound and instructive, be highly valued and honored as it most richly deserves.

III. I proceed to make a brief reference to the *influence* of a pure and solid literature.

The character of such a literature just given, as presenting Nature in her most attractive and elegant aspects, and man in his noblest capacities, well being, and end, would lead us to expect from it important effects, both in matters of intellect and morals.

It is highly influential in the business of education. As a relaxation merely from severer studies, it is important to students in every stage of their pursuit of knowledge. It leaves them with added freshness and energy, for matters more elementary, fundamental, and abstract.

It is the study and love of such a literature, which, more than any thing else, gives men the proper command and practical use of their own acquisitions and moral powers. The love and study of it are, on this account, positively essential to success in all those positions in society where personal knowledge and personal emotions must have expression and publicity, in order to have power. Men may be profoundly wise in jurisprudence, deeply read in ethics, unequalled in their knowledge of political economy and legislation; but if, through deficiency in literary taste and literary acquisitions, they are deficient in ability to bring out and forth their materials, in forms of power and eloquence, they are feeble advocates, dull preachers, inefficient legislators. The monuments of Egypt have, for ages, been covered all over with learning; but, until they found recently an interpretation

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and a voice, the world was no better or wiser for their inscriptions. Our wise men, with no appropriate utterance and eloquence, with no impressive forms and intelligible embodiment of what is within them, are undeciphered, unspeaking obelisks or pyramids. To those who are to act upon mankind by communication of their own emotions and intellections, good literary attainments and taste subserve the same purpose as weapons do to the army, or ordnance to the navy. They are the instruments by which their power is felt and feared.

There is another influence of a rich, sound literature, when widely diffused and received, directly on the mass of the community. This can not be easily overestimated or overstated. It awakens slumbering intellect. It arouses paralyzed moral energies. It educates, most efficiently and usefully educates, both the general mind and the general heart. When used, by the gifted minds of a people, to inculcate important principles of government, to form a right public opinion, to give useful direction to public affairs, to construct a noble national character, literature shows an immense power over the mental and moral elements of human society. Thus wielded, it holds an influence which no arm of war and no kingly authority are able to exert. The history of China records twenty-two dynasties, and more than two hundred and fifty kings; but five distinguished literary lights, like Confucius, would have done more for the people of the Celestial Empire than all of them together. It was not the Magna Charta, ratified by King John, that stopped royal encroachment, broke royal oppression, and made British subjects so nobly free. That was

the achievement of aroused British intellect, acting on the country in its own favorite forms, of persuasion and power. A literature that breathed the spirit of the times, created for the occasion, called on the people to assert their rights, and to enjoy them, in defiance of the frown of the aristocracy, or the will of the throne. The appeal was irresistible! It was not the celebrated declaration of the year seventy-six, nor any mere skill and bravery in arms afterward, which made this country what it has become. What we *were* before — what we were intellectually and morally, embodied and published abroad — originated the declaration, and achieved the triumph in the succeeding protracted struggle. It was in the field of intellect, it was on the arena of principle, that the grand contest occurred. It was then that new doctrines of government, of human right, of liberty of conscience, of religious obligation, in the imposing form of a revolutionary literature, won our victories, and secured our great privileges and honors. Not physical power, but a pure and noble literature, in the hands of superior minds, molds human character, and directs human affairs.

A sound and healthy literature has a more extended action still. It exerts an influence widely beyond the people and the time which gave it birth.

As literature is the intellectual and moral spirit of man, speaking, holding communication with its contemporaries, the whole influence of it depends on intellectual and moral sympathy; on the ultimate law, that heart acts on heart, and mind on mind, with great readiness and invariable certainty. The world having nothing isolated, the spirit of man being linked

with the spirit of man, intimately and universally, the mental and moral movement of an individual, according to the law referred to, communicates itself on every side ; recipients become, in succession, conveyors of impulse, and thus the influence goes on endlessly. We have an illustration in point in the science of astronomy. When a number of masses of matter are well balanced around a great attracting center, if there be introduced a new body, every other receives an impulse and a movement from its place, passes on in a new orbit, and in an altered velocity. So, when, in the system of minds, a new book, a new speech, a new truth, a new aspiration, a new mental or moral act of any description, is introduced, there is an influence, a movement, a displacement, a new adjustment, throughout a vast field of intellect. We have an illustration of this same thing in that familiar law of nature, the equality of action and reaction. Each drop of water, and each particle of air, when moved, moves equally each drop and particle around it. The same is true of more solid substances. In respect to all matter whatever, impulse that is received is communicated to contiguous bodies. These last transmit the same to more masses, these to more still, in ever-widening succession. And philosophy does not allow us to believe the influence ceases till we reach the confines of the material universe. It assures us, "that the momentary waves, raised by the passing breeze, apparently born but to die on the spot that saw their birth, leave behind them an endless progeny, which, reviving in other seas, and visiting a thousand shores, will pursue their ceaseless course, till ocean itself be annihilated ; that the track of every canoe, every

vessel, remains forever registered, in the movement of all succeeding particles which may occupy its place — the furrow made is, indeed, instantly filled up by the closing waters, but they draw after them other and larger portions, and these larger portions still, in endless succession. So, likewise, philosophy teaches that the pulsations of the air, set in motion by the human voice, communicate themselves to columns of atmosphere next beyond them, in succession, until the waves, thus raised, pass around the earth, and then around again, and thus the element we are breathing becomes a vast library, on whose pages are written all that man has spoken.” Minds move more easily among themselves than particles of matter, far more readily receive and communicate successive impulses. Heart throbs to heart, thought wakes to thought, mind kindles to mind, with a quickness, a certainty, and a power as much superior to what occurs under the eye of the natural philosopher, as intelligent mind is nobler, in its elements and capabilities, than dull, senseless matter. There shall come a message to our shores, that the descendants of the noble, classical Greeks are making a last death struggle against the oppressor, and scarcely will it be read before a warm, contagious sympathy will begin to appear. Soon, in the large cities, public meetings will be held on the subject. Then the pulpits will catch the general feeling. The theaters and operas will give the heroic sufferers a benefit. The streets, and public houses, and markets, and parks will take up the absorbing theme. Contributions, at appointed places, will pour in ; high-spirited young men will put on arms, and set sail for the scene of conflict. A wave of enthusiasm will pass

backward from the coast into the country, ride over the Alleghanies, and move on, till it reaches the extreme boundary of population. One deep, thrilling sympathy pervades the whole land. Thus a movement of intellect or emotion, any where, easily becomes a movement every where. He that rises to make a speech makes it to the whole civilized portion of mankind, now living, or hereafter to live, on the earth. All could not hear the orator's voice, but the thoughts and heart thrills of those who did hear it are communicated, received, transmitted, outspread, till they reach all who are sufficiently emerged from barbarism to appreciate them. He who writes a book writes it not for one age and one nation ; he writes it for the family of man. Every record of history, every line of poetry, every doctrine of philosophy, every passage of oratory, every announcement of religion, is the beginning of a series of influences, to be limited only by the boundary of created being. The universe seems like one vast whispering gallery to carry all the utterances of mind throughout its immensity.

A literature of such a description as that which has been here commended, rich, healthful, elevated, diffusive, powerful, should have no rival, for a moment, in the hearts of our scholars and men of intelligence. Be it so, that our superficial, popular literature comes with many earnest pretensions to superiority of style, imagery, and description ; with many warm professions of desire to encourage innocence and virtue ; its effect, intellectually, I do still insist, is, like that of the hydrocephalus, an enlargement of the head, but a paralysis of the intellectual organ ; and, morally, like that of the consumption, hallucination and confidence,

but a sure wasting of the vital organs. Through the influence of the soundly-educated portion of the community, the whole should be repudiated and removed ; our schools and colleges, reading rooms and families, be thoroughly cleansed out ; and then, pure and instructive works be invited forward, to pour their tide of truth and eloquence into all these places of literary reading, taste, and influence. I invoke scholars, professional men, men of literary leisure, literary writers, book publishers, — all the good character and all the active talent of the country I invoke, — in behalf of this great and important reformation in our popular literature.

Such a literary regeneration would constitute an era of mind — the waymark of an age. It would be a high honor and a great glory. Our country ought to earn this honor. Most nobly would this glory benefit her. That will be a proud day for us, when, not armies and navies, territory and wealth, but the writings of the great and pure, shall be the chief depositories of our power, and the most valuable materials of our greatness.

## POLITICAL RECTITUDE.

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By political rectitude is meant the rectitude of a people in their political relations—in their character as a society, or as a government, the organ and representative of a society. Political rectitude is a state and national interest of great magnitude. Strict probity and honor, in state and national policy, plant a broad, grand basis for every noble institution, and furnish the elements of life and power to all industry, enterprise, and useful advancement.

In discussing this subject, the modes and forms in which political rectitude is violated first demand a consideration.

There is one great and general wrong committed in filling the offices of the country with incompetent and unworthy men. This is done by the people in their sovereign character, and also by the government.

No mere man, since the fall, ever held power without being in much danger of abusing it, when interest or fear did not restrain him. It is the clearest dictate of an impartial judgment, therefore, that those alone who are defended against venality by personal integrity and honor, should be trusted with places of authority. But too little regard, however, is paid to this principle of propriety and safety. As a general fact,

the moral worth of a candidate for office is the last quality inquired for; and the absence of that worth, the last circumstance which will prevent his election. If the true, unostentatious, pure-minded man should, for his competency and his merit, be carried into office over the corrupt and clamorous partisan, it would attract general observation, as an exception and a marvel. The offices in the gift of the government are bestowed with equal recklessness in respect to character. The most vile and abandoned of the community are often the successful applicants for place. "The spoils to the victors" has been, if not the motto, at least the practice, of every political party in the country for the last forty years. The motto means, the offices to the members of the triumphant party, with or without qualifications. As splendid prizes on broad sheets, for hungry lottery gamblers, or as the riches and sensual pleasures of a splendid city, promised to an army thirsting for rapine and plunder, so emoluments and honors are hung out and offered, at the opening of the political campaign, to whet appetite and to impel to more desperate struggles.

This is a fair exemplification of the spirit and the principle by which a large proportion of four hundred thousand offices are filled in this country. That the claims and qualifications of the high-minded, the intelligent, the uncorrupt, should be disregarded, and the incompetent and wicked set up to bear rule, is a dereliction of political rectitude, for which the land ought to be clothed in sackcloth and ashes.

State and national legislation often shows a great destitution of magnanimity and justice. There is first a narrow, sectional principle, governing public

measures. The legislator, instead of regarding himself as he is, a representative of the whole broad national domain, instead of guarding, with a large and impartial patriotism, the grand aggregate interests of his entire country, comes all the way down to look exclusively upon the claims of a little spot where resides his own personal constituency. He votes and advocates, not according to universal justice and utility, but according to lines of latitude and longitude. In respect to one half the questions which come up for legislation, we correctly predict beforehand, at our firesides, how any one of the people's representatives will vote, simply by ascertaining where lies his farm, his merchandise, his clients, his patients, his personal interests, his dear political friends. We need, in order to be informed what course legislation will take in matters touching the great principles of equity and justice, not Montesquieu, Vattel, and Blackstone, but the last published partisan print.

Too many of our politicians seem to limit their vision to immediate, as well as personal and sectional advantages. For the sake of a trifling good at hand, great, growing, permanent interests are unhesitatingly sacrificed. "They are the little hucksters, who can not resist the temptation of a present sixpence, who re-invest every week, and derive their petty profits every night, instead of being the large-minded operators, who send their cargoes to the other side of the world, and wait years until the return of a fleet for their profits."

There is also a mode of carrying measures by a bargain and exchange of votes, which evinces an abandonment of the principles of equity and tr-

patriotism. Different sections of the state have each their objects to accomplish. Now, says a friend of one of these measures, "Vote for my bill, and I will vote for yours." "Agreed! What are the reasons and considerations for your project?" "It will relieve and enrich an important portion of the community, by opening a thoroughfare for the surplus produce. It will increase the revenues of the state, by increasing the tolls on one hundred miles of railroad with which it is connected." "Good, very good! My improvement has advantages no less. It is a canal; it will afford water privileges, invite capitalists, erect manufactories; it will carry out produce, and bring in merchandise, population, wealth." "Enough! very well argued; I go for it." In this method many wise and good measures may be carried; but the objection is, they are not carried on principle; the evil is, sentiments of justice and of right are abandoned and outraged. It would be more admissible to buy men to do right, if we did not, in doing so, sell ourselves to do wrong, or at least sell ourselves to do another's bidding without inquiry. It would be more admissible to buy men to do right, if it did not appeal to them directly to act from interest, and not from righteousness, and thereby turn legislation into a shameless system of unprincipled selfishness.

There is, on the part of some public men, a sacrifice of conscience and of personal opinion to a servile obedience to a constituency. This is a manifest dishonor to the principles of rectitude. The candidate, previous to his being up for public favor, was a man, an independent man; he thought for himself, he acted for himself; the moment the canvass commences, he

is transformed strangely ; his opinions now are the opinions of his political supporters ; his will is their will ; his whole being is shaped on their model. Had he remained a private citizen, he would have remained a man ; now he is an automaton of artificial springs and joints, and moves just as the blessed people pull the wires. O shame ! Creature of the eternal mind, immortal intelligence, susceptible, gifted, powerful, thou wast not made for such pliancy ! Why become a bubble to float whither the wind is setting on, or to break and melt undistinguished into the common air ? Why be one of the figures of a puppet-show, when you might be a human being, independent, self-developing, self-instructing, self-acting ? A legislature, made up of men who give their votes and make their patriotic protestations, not according to any established principles of righteousness and duty, but according to dictations received from home, should have its sittings in a grand magnetic telegraph office, and each man be furnished with a wire bringing up opinions from his constituents on every question proposed.

A public dereliction of political rectitude has been evinced in respect to pecuniary obligations. Without avowed repudiation, there has been, on the part of some of the states, such laxness of sentiment, and such neglect of equitable liabilities, as to shock the moral sense and awaken the just alarm of all honest men. There has been a series of stay laws, appraisement laws, and insolvent laws, which have seriously impaired the validity of contracts, and though enacted possibly with benevolent intentions, have acted powerfully to sink punctuality, honesty, and good faith. Men thus made dishonest by law have not been slow

to make themselves more deeply dishonest by depravity, just as an army given up by authority to plunder to any the smallest extent, will give themselves up to an unbounded violence and rapine. In some parts of the country, such has been the looseness in principle and practice in respect to pecuniary obligations, both on the part of government and of people, as seriously to diminish the value of property. Every private and public improvement, every acre of land, every dwelling, every bushel of wheat, every pound of meat, every promissory note, suffered a serious depreciation; all pecuniary engagements became less reliable; general distrust, general hesitation in business, general embarrassment, portended ruin.

An alarming moral laxity shows itself, on the part of the public authorities of the country, in respect to the punishment of crime. "Whoso sheddeth man's blood, by man shall his blood be shed," stands the law of God unrepealed, unamended, unmodified. Several legislators, however, deeming themselves more wise than God, and more benevolent than Jesus, who intimated no abrogation, have sought to blot this solemn precept from the criminal code. The same disregard of rectitude appears in the refusal of juries to convict men for street fighting, dueling, horseracing, gambling. This state of things certainly shows a melancholy palsy of the public conscience.

Executive pardons, rendering convictions, when they are obtained, null and void, evince a sad and dangerous insensibility to crime. This lessening and removing of penalties has greatly diminished the power and majesty of law in general, and thereby laid open the property and the peace of honest citizens to the un-

principled and the wicked. In this way, at the instigation of vicious lawbreakers, government has treacherously and ungratefully violated its solemn compact with the people, by which it covenanted to overawe violence and dishonesty, and afford them protection and peace.

There lies in the heart of this country an immense evil, a pregnant mischief, in the form of domestic slavery. This system, it is true, was originally introduced by private cupidity, under the patronage of the government of the mother country. But, for its perpetuation, as well as for its oppressions, there rests a fearful responsibility on those public authorities under which it has continued to exist and to increase. Said Thomas Jefferson, after alluding to the effects of slavery, "If God be just, I tremble for my country." Wherein the national legislature refuses to do what it can, wherein the state legislatures refuse to do what they can, to mitigate and remove this vast evil, full of dangers and unspeakable corruptions, there lies a great, unpardoned sin at their doors. It is a huge wickedness in our public men, after adopting with enthusiasm the words of our declaration, "all men are created free and equal," then to turn away coldly from three millions of beings like themselves, crushed in physical power, crushed in intellect, crushed in heart, crushed in character, crushed in hope, crushed in life, crushed in eternity.

There are certain false political maxims originated and industriously circulated, usually by men of official dignity, which are flagrant outrages on rectitude and honor. One of these is the doctrine that all is fair in politics. You may not steal a neighbor's purse — 'tis

trash, 'twas and has been slave to thousands; nevertheless it is sacred! If you touch it, you will be branded as a thief; but "all is fair in politics." If this same neighbor is in the field as a candidate, of his good name, the dearest property a man has on earth, you may rob him without measure and without mercy. You may not turn from your door the man who has a just claim upon you, arising out of business transactions. In matters of debt and credit, you must be an honest man, an honorable man; but "all is fair in politics." You may, by underworking, falsehood, and treachery, prevent any citizen from obtaining an emolument or an honor, though almost within his grasp, though most nobly earned and deserved. You may not, by intrigue and fraud, eject a man from his dwelling and his home, and enter in and occupy it; but "all is fair in politics." If you wish to pull a man down out of his place, however worthy, and ascend into it yourself, there are no epithets in our language which you may not use of him; there are no efforts you may not make, in buying votes, and duping the community, to accomplish your purpose. As a simple member of society, you must be ingenuous and sincere; but as a politician, you may be as hollow-hearted a hypocrite as ever fawned before a tyrant, or professed love at the dying bed of an intestate miser. In private life, you must be a good man; but in politics, you may be, as the occasion urges, true or treacherous, mean or honorable, dishonest or just, corrupt or pure; all is fair here. What morals will be fed by such doctrines!

Another doctrine, most corrupt and destructive, is couched in the captivating popular terms, "Our coun-

try, right or wrong." Our country! that dear phrase has pushed this sentiment into the creed and speeches of men, who, if they live long, will deeply blush that they have ever adopted it. It is truly a matter of surprise and astonishment that it should be advanced and advocated in the nineteenth century. Never was there a despot upon a throne who acted on a lower principle, and if fully acted on, would invest our rulers with all the power which can possibly belong to a human government. Napoleon Bonaparte at one time held a power which actually rocked the world, and seemed as if it would soon be asking for another world to rock. But the president of the United States, if the doctrine in question prevail, has an equal prerogative, an equal authority. If he have not equal power, it is simply because his personal energies are less, or the nation he presides over is inferior. He, the man of destiny, declares war with contemporary nations, and instantly every town and city of France, and of every subjugated kingdom, espouses the quarrel, right or wrong. They vote subsidies; they pour forth their gallant legions into the ranks of war. Precisely this would occur here under a president, whom we imagine our constitution has deprived of nearly all independent authority. This doctrine, made rife among the people, takes away all boundaries from his power.

Suppose our government secretly connives at an extensive piracy on the coast of Cuba, so as to involve this nation in a war with Spain. "Our country, right or wrong," echoes and reëchoes through the land. Men, and arms, and money are ready for the conflict. A patriot army from the State of New York, through

the neglect or pretended ignorance of our public authorities, invades Canada, and occasions a war with England. "Our country, right or wrong!" Sustain the government; fight out the war; by taxes load the people with a crushing debt of millions; fill the land with widows and orphans; raise an army by conscription, if need be! What tyrant ever wished for or ever possessed greater power? What government ever had the resources of the people more at control, for any projects of ambition or conquest? It is alleged that we ought to repel invasion, and defend our soil and our homes, even though it be the folly and wrong of our rulers which have provoked the aggression. The simple question in such cases is this: Is the movement of the enemy upon us right or wrong? If right, then our effort to prevent or repel it is unjust and wicked; if wrong, such an effort to repel is right, and our watchword is, "Our country right," not "right or wrong." Never, never are we to support her in the wrong. It would be a monstrous wickedness. Our country, right or wrong! It was not the principle which separated the colonies from the mother country. Our noble fathers! thanks to God, they never uttered such a doctrine; they never acted on such a principle. Our efforts at independence would have met the contempt of the world, our republic died in its cradle. The effect of such a principle on general morals is fatal. Right or wrong! The very announcement intimates a confounding of moral distinctions, an abandonment of the holy injunctions of the Bible, and the adoption of the codes of robbers and thieves.

Nations, in their treatment of each other, are signal

examples of a disregard of justice. Anciently, states prostrated each other, seized territory, demanded tribute, not when there was justifiable cause, but when there were sufficient adroitness and power. A treaty, instead of being a liberal compact of reciprocal advantages, was a bill of fare—an announcement by the stronger to the weaker, what dismemberment, what taxes, what humiliation, what service, were the basis and ultimatum of a peace. If ever the weaker party became predominant, it took exemplary vengeance, by exacting still harder conditions. International morals have not been greatly improved in modern times. Facts compel us to declare that noble, right principles, instead of characterizing the general policy of recent nations, mark the exceptions. If the world wishes to know what part any one government will take in a given national quarrel, it rarely institutes a single inquiry, or wastes a single thought about the course which justice would dictate. It inquires, What will be deemed by that government most likely to accomplish the purposes of its ambition, to enlarge its territory, to enrich its revenues, to bring splendid accessions to its power? Who would not be astonished to hear of either of the civilized powers of the world giving up a portion of valued territory to the claim of a weak neighbor, because that claim was just and right? Should a proud, sovereign people, without compulsion, yield up advantages within its power, and act honestly, it would be sounded round the world as most unusual, most illustrious magnanimity. Diplomacy is understood not to be a keen insight into national rights, not an inflexible insisting on fair, even-handed justice, but a shrewd overreaching of a

rival power, the obtaining of undue advantages by mere artifice and cunning. He who can not dupe the power he treats with into valuable concessions will be recalled to give place to a more subtle and wary negotiator. Of any fifty treaties, now existing between civilized nations, there are not twenty-five in which both contracting parties seem to have sought after a frank, generous reciprocation of benefits and rights. Said the noble Roman moralist, *Nulla sancta societas, nec fides regni est* — No friendship or faith is held sacred in the government of a kingdom.

There is not one government on this earth which has not shown a disposition, in contravention of all humanity and justice, to swallow up feeble tribes and sovereignties. What heart does not weep for poor, crushed, dismembered Poland? Why should not this gallant and chivalric people have been left happy in their own beautiful and fertile country, and under their own chosen institutions? There are few honorable and benevolent men who have not wept over the wrongs which the Indians, a nobler race than the Poles, have received at the hand of the American nation. All the deep grief of this people, as they have been pushed successively into the western forest before the urgent advances of the white man, will never be known except to the Omniscient One, whose compassions they must have always awakened. We see them, along the whole eastern border of our country, gather the ashes over the council fire never again to be opened, turn from their loved hunting grounds, weep a farewell to the graves of their dead, and then, with hearts turned to stone, without uttering a word, with a grief too deep for utterance, move away into

deeper solitudes. Almost as soon as fires were rekindled in their wigwams upon the banks of the lakes and rivers to which they retired, and they had begun to feel that the Great Spirit was with them in their new homes, deemed safe from encroachment, they are reached and assailed again. Their lands are wanted; avarice never ceases to want. Poor, friendless Indians! your valleys and waters are rich and beautiful, but you must leave them and go. The white man bends his eye upon them; he will have them. There is no rest for you! Treaties have been made with this persecuted people — solemn treaties; they have been repeatedly confirmed. Their father, the president, has exchanged with them the wampum belt, with them smoked the calumet of peace, told them that he was their friend, and assured them no white man should molest them. But all is treacherously disregarded, and they are driven still farther toward the setting sun. If nations are punished for their crimes, our people are yet to bend under the just judgment of God.

These are some of the deviations from political rectitude which characterize our age and our country. These are the more visible forms of public cupidity, selfishness, and dishonesty. Such a destitution of probity and good faith involves immense dangers. It produces consequences which will soon be inevitable and fatal. It can not fail to make the pure-hearted grieve. Every honest man should give serious heed to the signs of the times, and look earnestly after a change and a reformation.

We turn from this picture of a corrupt and destructive public policy to some considerations in favor of strict political rectitude.

There is but one code of morals for states and individuals, for a government and its subjects. Government is virtually and essentially an individual, an incorporation, one collected identity. It was not to be expected that Heaven should construct a lax and liberal system of morals specially for a government, because it is a collective individual, instead of a simple one. It would be a strange code which should recognize an act committed under the dictation of one will, as worthy of condemnation, and yet, when the same was the result of two wills in connection, pronounce it harmless; which should inflict a heavy penalty on a single man for murder or theft, but for several men united in the same deed ordain no punishment. It would be strange morals which should denominate the overreaching of a private citizen a fraud and a contemptible cheat, and then commend the same moral act, when committed by a government, as a masterstroke of glorious national policy. There are no such ethics in our Bible. There is no intimation there, that, while an individual man is accountable, several men, incorporated as a government, or associated for any other purposes, form such a balance of negatives and positives as to have no soul, no conscience, no responsibility. That is a monstrous perversion of morals which condemns a subject to be hanged if he kill his neighbor in a family quarrel, but declares that government efficient and illustrious which kills forty thousand in an effort to rob a weaker power of a portion of its territory!

If an individual who secretly takes his neighbor's horse be a thief, then is a society which takes its weaker neighbor's lands and property a robber and a bandit.

If that individual be a cheat who obtains money on false pretences, who enters into liabilities he knows he can never discharge, who retains and uses money belonging to creditors, then is a society a company of swindlers which fills the pockets of its members with money borrowed for public improvements, which makes pecuniary contracts under a full belief it can not fulfill them, and which refuses to pay its honest debts according to its ability.

The doctrine that a government is not under obligation to be just and honest, has arisen from the impression that responsibility is divided among those who compose and administer it, so as to leave but a small amount resting upon each separate member. Feeling thus distributively irresponsible, as individual portions of the government, they feel in the same degree collectively irresponsible as the whole government.

This notion of the diminution of responsibility by division is a wicked subterfuge; it is the doctrine of the buccaneers. If a legislator, or any other officer or member of the government, give his assent to any public measure whatsoever, the sin or the praise of it lies at his own door, as truly and as fully as if he had stood alone in the transaction. He did all he could toward the act in question. Ability and opportunity not wanting, he would have performed it all himself. If, then, the individual portions of a government be fully responsible, by what logic does it appear that the whole, formed out of these portions, is discharged from an obligation to rectitude? It is not so discharged. Government is an aggregate individuality, and as such is under the fullest responsibility, like every other individual. to be true and honest most scrupulously

Government is an agent. It is an agent of both kinds — of the first, where services are to be performed precisely as directed by the principal ; and of the second, where, the great ends to be attained being designated, the methods of operation and accomplishment are left wholly to the discretion of the agent himself. The principal is the people. The instructions given are contained in the constitution. The great object to be accomplished, through the government's own wisdom and self-directed acts, is security every where under its sway, to person, to property, to character, to happiness.

Here, as an agent, the government certainly has full scope for the exercise of the purest honor and justice. It has the management of a complicated and an immense concern. By the law of agencies, well settled and understood, it is to compromise no one interest of the people whatsoever. But, divested of all intrigue, all dishonesty, all private aims, exercised vigorously to a benevolent care, and an unsleeping vigilance, it is to protect and advance every interest which the people ought to desire to have advanced and protected. That which has been committed to the government is a sacred instrument, to enure wholly to the benefit of its subjects. The government is not to eat up the people as it eats bread, but to return, as a faithful steward, the ten talents committed to it, together with other ten, which these ought to have gained in its hands.

If a private agent be so strongly bound by every principle of natural justice to fidelity and honesty, that fraud and a betrayal of confidence consign him to infamy, then the obligations of a public agent of a

government to honesty and fidelity are scarcely to be measured or comprehended. Far more precious, far more numerous interests are committed to its management.

The amount of life, the mass of property, the value of character, the capacity for happiness under the charge and responsibility of an individual *state* government, baffles all calculations. Under the charge and responsibility of our general government, as an agent, are twenty millions of lives, and three fourths of the products, cities, commerce, manufactures, civilization, and power of a continent. The grand aggregate of character and of life, of intellectual and moral interests, of susceptibilities and of possessions, we make no attempt to estimate. But we declare most emphatically, that the agent, government, holding in charge these vast affairs, these immeasurable interests, must not be *dishonest and treacherous*! It must maintain an unimpeachable rectitude.

Government in its true nature is paternal. The first government of the world was of this character. The venerable patriarch was the only acknowledged superior. The only perfect government now existing is paternal, eminently. We refer to that of the Great Infinite Father of the Universe. Whatever be the designation, king, autocrat, emperor, congress, convention, consulship, or parliament, a sovereign power is right and good only in proportion as it partakes of the paternal character. There is not one duty of a government, not one provision, not one act of protection, not one discipline, not one encouragement, not one example, not one influence that does not belong to it, in the character of a father.

We are never to part with the idea that our government is in the midst of us and above us as a venerable parent, grave with years, dignified with wisdom, rich with benevolence, benignant with moral worth, penetrated by a great and intelligent concern for every member of its large family.

And can a government thus bearing the character of a father—of a father generous, noble, just, benignant—ever know, as it looks down upon its own family, the boundary lines of party? Can it ever stoop to artifice to compass a sinister design in that family? Can it have any sinister designs? Can it need intrigue? Can it use intrigue? Can it ever hoard to itself the money belonging to any portion of its own family? Can it misappropriate it? Can it abuse confidence? Can it pull down the worthy and set up the wicked? Can it be guilty of sacrificing the interests and prostrating the hopes of a single member of the great brotherhood? These things would be most unnatural and monstrous!

A great, civilized, intelligent, free nation, like our own, have a right to demand, are positively bound to demand, in their government all that belongs to the heart of a father. They are bound to demand all the liberality, all the ingenuousness, the kind carefulness, the inextinguishable interest, the equal justice, the impartial patronage, the pure outgoing influences, the universal benedictions of the noblest, largest paternal heart that ever throbbed. The sun that looketh in upon all the families underneath him to renew their blessings, the clear atmosphere of night, that discharges refreshing dew on all the fainting vegetation, are a happy emblem of the communications which come

down from a truly paternal sovereignty. If Heaven could be propitiated to do this people a benefit correspondent to its own infinite benevolence, we know not whether there be, in the gift of Providence, one donation more munificent and valuable than a government in all respects truly paternal.

Unbending rectitude on the part of a government tends strongly to produce a uniform legislation. Business and trade have a remarkable power of adapting themselves eventually to circumstances which surround them. Industry will find its facilities, enterprise reach its objects, exchange push its channels and bring home its accumulations, under any legislation not positively suicidal, provided it be permanent and uniform.

American enterprise, if national policy so dictate, will go to Russia for raw iron, and to Birmingham for cutlery, without complaint, or, if a contrary legislation prevail, with pleasure will take pickaxe, drill, and powder, and push into the heart of our own coal and iron mountains, stop our own waters to drive machinery, and produce all these articles at home. But she does pray to be permitted to do the one or the other permanently, without the danger of being so broken up, by change of policy, as to hazard all her investments, sacrifice her acquired facilities, waste her labors, and discourage her activities. Doubt is as disastrous as prohibition. Let a community be left in total uncertainty whether a desolating army may not pass over their fields, the moment they are ready for their harvest, and the plow will stand still in the furrow, and the hand of the diligent fall down at his side or be folded upon his breast in despair.

These effects of fickle, capricious legislation are not more apparent than is their remedy. The great principles of morals and of right are fixed and determinate. They are not subject to debate or experiment.

Let our political economy and our national policy rest on these principles of morals as a broad, immovable basis, and ruinous vacillation and change would cease. It is a blind and headlong purpose, to carry out the doctrines of a party in power, right or wrong, or to subserve the interests of one isolated section of the country, irrespective of the rest, which produces these fatal uprootings, overturnings, reversals in legislation. True, there may be an honest difference of opinion. But if all dishonest differences of opinion were escaped from, under a just and magnanimous administration, there would be stability and harmony enough for the prosperity and protection of all branches of industry, and for the thrift of all classes of enterprising citizens. The farmers would feel an assurance of encouraging prices; the manufacturers rely on steady markets; the merchants on unembarrassed exchanges. Then, as a natural and sure result, the forests fall, the prairies are torn up, and the staple productions of the soil are speedily doubled; then water, wind, sunlight, steam, gravitation, electricity, magnetism, the mechanical powers are all set to work, and every thing needed is wrought out, as if by enchantment; then our vessels embark in every trade, ride over every sea, enter every harbor, and bring us comforts, civilization, and wealth from every quarter of the world. The steady, permanent policy of an honest and honorable government would bring over the country an incalculable prosperity and power.

A righteous government promotes eminently national union. Disunion and civil broils rarely spring up under a just and pure administration of public affairs ; it is the opposite policy from which such results are to be apprehended. Oppressive exactions to feed extravagance, contracting of national debt to pay the expenses of corruption, abuses of official agents, elevation to places of trust and emolument of the incompetent and dishonest—these sins and delinquencies produce incurable discontent, deep-fed disorder, and turbulence ; these threaten a prostration of the government and a dissolution of the social compact. But whenever the legislature, honorable as well as intelligent, enacts just and wholesome laws ; whenever the judiciary, clear minded and pure, metes out full and exact justice ; whenever the executive, mild, unswerving, impartial, carries such legislation into full effect,—the peaceable and good have no cause of dissatisfaction or collision ; the litigious and evil stand awed into gentleness and obedience by the majesty and the penalty of laws so founded in righteousness, so executed in just and mild inflexibility. Under such an efficient and righteous authority, every citizen, finding his rights respected, his interests encouraged, his life secure, his home in peace, turns to bless the government from which his good is obtained. A good and honorable government, in binding its subjects to itself, introduces a strong element of union among these subjects themselves, just as the magnetic principle, in attaching chalybeate particles to its poles, attaches them all to each other.

There is almost no commotion of national elements, not even of popular passion, so turbulent and deter-

mined, that it will not yield to the bland influence of unstained honor, and of wakeful paternal guardianship on the part of the public authorities. True, there may be agitations in the mass of the people, not owing their origin to those who occupy the places of power; but the waters are soon settled and calm when the powerful element above is still, and presses equally upon their bosom.

Of the full value of union, now alleged to depend essentially on the presence of clear justice in the government, it is not practicable to make an estimate. Disunited men defeat each other, neutralize each other's accomplishments, interests, and happiness. The great car of Juggernaut, pulled at by two grand opposite masses, moves with just the excess of power held by one of the struggling parties over the other. So, in a distracted nation, the public affairs are moved heavily on, simply with so much force as the dominant possesses over and above the subordinate faction. A vast amount of national power is neutralized and lost by disunion.

Who will undertake to make a calculation and a statement of the accomplishments of a large community all acting consentaneously in one direction? Who has words for the sublimity and magnificence of the spectacle, when a great people, all in harmony, engage in the various parts and acts of appropriate national labors, and of a grand physical, intellectual, and moral progress? Union in states has never been too much praised. Thrifty commerce, productive agriculture, skillful arts, enterprising manufactures, internal improvements, facilities of learning, the activities of philanthropy, the devisings and embassies of

religion, seem to have their life, and breath, and power almost entirely in a large union of minds, of hearts, and of labors. The great stones, costly stones, and hewed stones from under the hand of the stone-squarers, intended for the temple of Solomon, while lying at the quarries, separated and in disorder, were of little value or interest. It was when piled and cemented into one grandly-proportioned structure, though without one additional stroke of hammer or chisel, that they assumed their beauty and their value. Then the Divinity came and abode within the walls which they constituted ; kings came to admire their united aggregate splendor. The wheels, and cylinders, and shafts, and bands, and boilers, and furnaces, and gas pipes, of a vast and complicated machinery, when lying on the bank of the river which is to put them into action, are capable of no accomplishment ; but all united and adjusted, and moving together, they will work wonders, they will perform the services of two thousand men. A man-of-war, with its ribs, and planks, and spars, and guns, and carriages, wrecked and spread abroad upon the waters, or sunk to the bottom, is an unsightly and powerless thing ; the same man-of-war, with hull, and masts, and rigging, and rudder, and compass, all sound, compact, adjoined, — holding, in quietness within, volumed thunder for any exigency, — has majestic power. These are images of a great nation divided and united.

Let none speak lightly of our union ; its dissolution would involve the destruction of more valuable interests and great hopes than are connected with any other people upon the earth. This union, with all these immense interests and hopes, depends for its

existence on the righteousness of our rulers. Heaven teach them their responsibilities!

Political rectitude secures the largest amount of rational, permanent liberty. The most perfect liberty is enjoyed when the greatest number of those personal rights, best manageable by the individual, are retained in his own hands; when, for those given up to society, the greatest sum of benefits is returned to him; and when the aggregate, composed of what he originally retains, and of what government owes him, is the most secure and permanent.

It is a government strictly pure, just, and honorable, which accomplishes these ends with most certainty and perfection; it is such a one that throws over the citizen the broadest and surest protection in the unrestrained possession and use of his own natural, unyielded rights, and most efficiently contributes the advantages which he has a right to expect from society. It is under a righteous government that the beautiful vision of the prophet has its fullest realization, when every man sits under his own vine and fig tree, with none to molest or make him afraid.

It is not, therefore, right of suffrage, not frequency of elections simply, not these chiefly, which constitute popular liberty, as seems to be the impression of one portion of the people. It is not the absence of restraint, leaving every man to do that which is right in his own eyes, which constitutes it, as is the impression of another portion of the people. The first, right of suffrage and frequent elections, might raise to power temporary despots to crush the people into temporary slaves; the last, the absence of restraint, might leave the people a mass of Ishmaelites, every man of them

having his hand against every other man, and every other man having his hand against him. No freedom exists in this state of things.

When, under the righteous authority and excellent influence of the high-minded and just, every citizen is pushed to all his civil duties, restrained from all civil wrongs, and has a wall of defence thrown around all his civil rights and true interests, then there is enjoyed the highest and largest freedom capable of existing under human governments. The boundary of exact right marks out to each man the largest sphere which can possibly be appropriated to him; he may dream he should be more free could he follow his own desires, whithersoever they might lead. could he step over his own limit into the inviting possessions of others; but at the moment he is adding to his happiness from another's field, twenty men are taking the same liberty with his: he gained one advantage and lost twenty. If, under a skillful adjustment and defense of human rights and human interests by the sovereign power, a citizen moves in his own proper sphere, he will find no obstructions, no interruptions; that proper sphere is his fortress; and no man, not even the government, may enter it without his permission; this sphere is the place of his rest, and no man may disturb him; that sphere is the scene of his physical action and intellectual accomplishments, and none may impede or limit him. Permitted there, beyond espionage or rebuke, to acquire property, enjoy wealth, employ his intellect, exercise his affections, bless his fellow-men, pass his life,—what can make a subject more free? Religion can; this can make him master of his passions, free from himself, a freedman of God,

an unbound traveler through all God's works and attributes, an heir to infinite immunities and honors, But society can furnish him no greater liberty than this which has been described ; less liberty no man ought ever to accept.

" 'Tis liberty alone that gives the flower  
Of fleeting life its luster and perfume,  
And we are weeds without it."

It is right that every citizen should desire to possess himself, govern himself, employ himself, exalt himself. A government which, by oppression and dishonesty, imposes clogs and suffocations upon the independent spirit of the people, which sets up barriers to limit their intellect, to repress their enterprise, to forbid their developments, to retard their advances, to diminish their happiness, a great and noble people should not live under. They should cast it off indignantly, as the monarch of the forest does the impotent cords which childhood has drawn over him in his sleep. They should place themselves under a regimen of equity and magnanimity, where every citizen could freely obey the divinity that stirs within him, and rise to the high privileges, accomplishments, happiness, designed for him. That craven, corrupted population, however, who elevate the wicked and the unprincipled to bear rule, ought to expect to mourn, ought to expect to be bound, and driven, and oppressed, and down trodden. They who put themselves under piratical colors ought to expect the tender mercies of freebooters. They who put themselves and their goods on board a ship under a drunken pilot ought not to complain if they get on quicksands and sunken rocks, and split and go to the bottom.

Unbending rectitude on the part of government exerts a valuable influence upon the integrity and morals of the people. Every example is followed, every thought is echoed, every feeling is reproduced, every thing done is done again, every man multiplies himself. He does it as if between concave mirrors — the images are larger than the prototype.

The power of example increases as we ascend. Official positions are high places, where character and actions are known and read of all men. They are seats of power. For this, for power, the world feels a natural deference. Even physical strength, in the absence of rank, talents, wealth, command, will attract the regard of men to it, as a distinction and an honor. Government is the embodiment of power. Every individual functionary is the personification of power. He has supervision, superintendence ; he exercises authority, he dictates, he controls. Events and men are subject to his will. Both these — the possession of power so revered, and the occupation of an elevated, prominent, widely-visible position — confer on a government collectively, and on rulers individually, peculiar and unequalled advantages for the exercise of a great, pure, moral influence upon the mass of the people.

A popular government of purity acts 'happily on popular morals, by a mild method of exercising authority. Such a government is one of moral power, instead of direct force. The people are thrown upon their own accountability. They are left and committed to a personal sense of right and of magnanimity, instead of the impulses of fear and the restraints of authority. In rising to this noble position of a

self-governing people, to this grand, high basis of independent principle and personal integrity, they rise essentially and substantially in character. It is a pleasant spectacle to see a government, by progressively relaxing its political power, and strengthening the sovereignty of reason and conscience, lifting every subject farther and farther up from the animal to the man, from the crushed serf to the independent citizen, from the selfish profligate to the high-minded patriot.

In respect to obedience to human laws, which is certainly important to moral order and equal justice, the part taken by the government will, to a great extent, decide the part which shall be taken by the body of the people. While the laws of law-breakers are ropes of sand, those of law-observers have a dignity and a power most salutary. When an Arab chief, warm from the plunder of a rich caravan, sits down in his tent to prescribe to his dependents rules of reciprocity and equal justice between man and man, pausing in the midst of his teachings for the fresh robbery of a party of travelers, his followers will observe his code just when it suits their convenience and interest. When a legislature passes the "No License law," and patronizes largely drinking establishments; votes to suppress gambling by severe penalties, and large parties of its members sit, the night after the passage of the law, at the card table till morning; is in the affirmative on a bill against dueling, and connives at two challenges and two fights during the session, — it will be perfectly understood in the community, that the grand object of legislation in that body is to get a fair code upon the statute book; that obedience is a matter of perfect indifference — at every man's option.

But a conscientious observance by the law-makers redeems law at once from inefficiency and contempt, and clothes it with honor and power. It presents it to the people, impressively sanctioned with the dignity and the character of noble, exemplary legislators. If rulers will obey their own laws, dueling will fall off two thirds, murder, robbery, and arson be materially diminished, mobs wholly cease, the entire criminal docket of our courts be reduced one half. Truly, immense is the responsibility which rests upon them, in respect to the crimes of the country.

Government is capable of exerting an influence still more direct on the integrity and morals of the people. The relation to the people, of the body of public functionaries who administer the government, is that of the heart to the whole physical system. If the great, central, vital organ of this nation act feebly and irregularly, if it send circulating through the country corrupt, noxious currents, emaciated consumption will mark the whole face of the country. If, on the contrary, the pulsations at the centre be sound and strong, and the streams setting outward be fresh and pure, through the nation there will be felt the thrill and vigor of exuberant health, and be witnessed outwardly the most excellent moral activities. There is no action here, as under kingly rule, by authority and constraint; but by emanating directly out of the people, by descending familiarly among the people, our rulers insinuate an influence, silent and invisible, yet intense and powerful, along every nerve, and fiber, and channel, and organ, and framework of the body politic.

Were our government to stop the mails on the Sabbath, and close the post offices in every city, and

village, and hamlet of the land, thereby declining to compel a violation of the most important of the laws of Heaven ; instead of receiving public congratulations with noise and parade ; instead of meeting for business, for drinking and gambling ; instead of being seen in the public conveyances, were all our state and national public servants to go reverently up to the house of God on the Sabbath day ; were it understood and settled, so far as public authorities are concerned, state and national, that no human being can be oppressed in this country ; that whether Asiatic, European, Indian, or African, one has only to show that he is a *man*, to insure him protection and make all his rights sacred ; were it the undeviating principle and practice of those that rule to frown on all corruption ; were it established and known, that so far as appointment to office is in the hands of the government, or election to office in the hands of the sovereign people, that, wherever else the corrupt and wicked may find their way, into the high places of official responsibility they shall never go ; were it a fact open and known to all, that our men of office are, in their private and public character, honorable and pure, — were all these things so, there would come a change upon the face of society like the green, living scene succeeding the universal chaos at the creation. Such acts of justice and honor, such noble specimens of private morals and of a clean life on the part of public men, will effect vast good beyond their first and immediate influence. They quicken the whole moral sensibilities of the people. They elevate to respect all forms of justice. They countenance and sustain all the attributes of virtue and all

the honesties of life. It is a grand attainment that a people has learned to be honest, and true, and magnanimous in any portion of its character or acts. Progress is easier than commencement. Virtues thrive by their own acts, as the repeated strokes upon the anvil successively nerve the arm for heavier blows. Every fresh feeling, act, or advance of a people in the way of righteousness, gives them a new impulse and power in that direction, like conquests in an enemy's territory, where every captured fortress affords a fresh supply of men, arms, and ammunition.

A strong barrier against one crime is a good defense against many; and a conscience quick to prompt to one noble act of duty will prompt to a hundred. O, if the high principles of integrity, and honor, and truth had in our government one unviolated sanctuary, from whence they should come forth, like the sun out of his chamber, to pour their heat and light among the people, there would be more of that awakening of conscience which spreads into a wider and wider influence; more of the power and the progress of those virtues, which, once planted, live by their own life, grow by their own growth, and conquer by their own conquests. Let us imagine twenty-seven legislatures of unsullied integrity, sending out influences pure and healthful, like gushing waters, to refresh all to whom they flow; twenty-seven independent judiciary systems, richer fountains still of sound morals and of great principles of justice; twenty-seven executives, standing in independent dignity and righteousness, and, with unfaltering honesty and justice, carrying into execution the decisions of an intelligent rectitude. Then let us contemplate a

general and central government, holding in some respects a power equal to that of the twenty-seven states united, all instinct with conscientiousness and moral life, an illustrious model of the spirit and action of true honor, excellence, and magnanimity. Who could estimate the effect on the country of this vast accumulation of moral influence? I will not say that all the pulpits, breathing the thunders of a violated law, and announcing to the reclaimed mercy from the throne of God, would be less efficient and impressive. It is sufficient to say, this moral power of a righteous government would be a grand assistance to the pulpit in virtue's great, sacred cause — would so elevate this people as to attract to its character the observation and respect of an entire world. A few leading notes regulate the whole harmony of a musical composition. Give the people a few standard moral principles, and they will elevate or lower their whole code to be in good keeping with them. If the keys which the men of office strike are low, they sink the whole moral principle of the country; if high, they swell up the general moral tone to accordance. O for some grand, high key notes from the powers that be! They are ordained of God. They ought to catch them from the pure world, and then give them forth to the entire country.

Said C. J. Fox, "I am one of those who believe firmly, as much as a man can believe any thing, that the greatest resource a nation can possess, the surest principle of power, is strict attention to the principles of justice. I firmly believe that the common proverb, of honesty being the best policy, is as applicable to nations as to individuals. Justice is the best founda-

tion of all public policy, the surest pledge of peace. The nation deficient in justice is deficient in wisdom." It was a noble resolution of the holy alliance, "to take for their sole guide the precepts of religion, both in the administration of their respective states and in their political relations with every other government, and to regard the precepts of justice as the only means of consolidating human institutions and remedying their imperfections." It is humiliating that this profession of high regard to religion proved to be deep hypocrisy, a mere mask to cover the corrupt schemes of envy and ambition. It, however, manifests the better decisions of the human conscience. It records a great, cardinal, universal truth. A dark shadow on the earth when a heavy cloud hangs above, and a bright light there when the sun is out upon a clear heaven, are not more uniform facts than that a corrupt government produces a degenerate, and a righteous government a virtuous, people.

This subject of political rectitude should be regarded by all American citizens as a matter of special importance and interest. There is here a deep and permanent agitation, greater perhaps than among any other people. There is not calmness or leisure enough to permit a patient meditation on moral distinctions. Every thing is in a whirl. Government and people "are beaten and swept onward by a heady current which rolls all things along in its course." To set up pillars of truth and righteousness, in the pathway of this tide, is as important as it is difficult. The fact that the foundations are liable to be swept away, while we are laying them down, renders it the more indispensable that they be *laid*, and laid immovably.

The fact that, in the universal stir, the dictates of honor and rectitude are in danger of being disregarded, imposes on all who act in our public affairs an extraordinary obligation to take righteousness in their right hand in the sight of all the people.

There is also, in our country, an anxious pursuit of physical gratification greater than in most nations, which exerts an unusual influence to thrust down important moral principles and practices from their due supremacy. There is a vast, corroding excitement here, in the direction of meats and drinks, equipage and buildings, lands and estates, railroads and manufactures, bonds and stocks, produce and exchange.

In the presence of these restless cravings of the people to enjoy physical good, the spiritual and the moral is likely to be deeply depressed. In the general rush and scramble for the gratifications of the outward man, who will look carefully after the boundaries between right and wrong? who conscientiously observe in all his ways the lessons and dictates of honor and philanthropy? This hungering and thirsting for the physical is so intense as to threaten to eat up government and people, judges and legislators, executives and citizens; and then to push them all recklessly over morals and religion, rights and claims, wants and woes. Without overlooking or undervaluing individual and private duty, there is special need that public men draw visible lines, and set up strong barriers, between right and wrong, justice and fraud, malice and mercy; that in all the seats of power there should be nothing but illustrious examples of truth, rectitude, and purity — nothing but encouragement

of the strict principles of morals, and the strengthening of all possible restraints upon corruption.

There is among the Americans a spirit of innovation unusually daring and bold. This also makes necessary in the government a steadier and stronger moral power. A reckless passion for novelty and change has been waked to special intensity and power here by the circumstances of our origin and growth. The first act of the fathers of this people was an effort to burst away from established forms, from antiquated phases of thought, venerated modes of worship, stereotyped articles of faith. The movement was spasmodic and violent, and most determined. It has produced a vibration to the opposite extreme of innovation. It has created a nervous fear of uniformity, disrespect of ancient faith, contempt, generally, for the settled, time-honored, and revered.

The Americans, satisfied with nothing but the new, the untried, the advanced, the anticipated, march over every thing to realize the dreams of the dreamers, the visions of the seers, the splendid calculations of the daring and impetuous. But it is no part of merit to advance, or of prosperity to acquire, when we have reached the limit of honesty and justice.

This headlong spirit of innovation is doubtless valuable, when properly restrained and directed; but, in this country, it has become to a vast extent but a personification of radicalism, irreligion, infidelity—but the stalking disturber of all order, and the haughty despiser of all sacred customs.

How shall a government, impotent because rotten at heart, fickle because unprincipled, control and guide a people thus recklessly and urgently impelled? Under

the sway of corruption and inefficiency, into what lengths and excesses will a people rush whose grand element is a defiance of all that others obey, a mockery of all that others worship, an overleaping of all the barriers at which others stop! Nowhere else in the world is needed so much as here a righteous and a stable government, to overawe, to guide.

Our country needs strict political rectitude more than any other, from the democratic character of its government. Despotisms govern by force—republics by moral power. Our government, therefore, unlike a tyranny, is imbecile just in proportion as it is corrupt; and imbecility is the next stage to despotism. That father who can not rule by his dignity and his character rules by the rod. A free government failing, through moral delinquency, to maintain a vigorous authority, resorts to iron-handed force. Thus at one short step a republic becomes a despotism. It is to us a matter of the deepest interest, therefore, that our government possess purity and truth enough to maintain order, to protect life and property, without a resort to arbitrary power. Our government has no cordon of nobility to fall back upon, when by the loss of integrity it has become weak and contemptible; it has no church establishment to inspire veneration, when its civil authority is sinking; it has nothing to fall back upon, when its moral power fails, but artillery and bribery. Heaven so clothe our government with the majesty and the power of righteousness, that it may never even seem to be necessary that we should be crushed under military and despotic rule, in order to our submission and peace!

The great mission and destiny of the Anglo-Saxon

race in America present a special argument in favor of government being administered here on the high principles of rectitude and magnanimity.

This race is evidently to occupy the whole of North America — to spread over it civilization, arts, learning, and moral order.

The Anglo-Saxons have never yet found a boundary or a barrier, where they paused and reflowed, except barren wastes incapable of supporting life. Oceans, and mountain ranges, and untrodden forests only act upon them as a lure and an invitation. By nothing earthly can you stop an Anglo-Saxon population, save that which forbids the habitation and progress of man. This people stands in no need of national cupidity, of the artifices and overreachings of diplomacy, of armies and navies, to fulfill their magnificent destiny. They have hitherto done something by *war* — too much! Heaven forgive them! It is pleasant to believe they have done far more by intellect, by enterprise, by religion. There lie within ourselves elements of moral power sufficient to diffuse over the immense territory lying between the Atlantic and the Pacific, the Isthmus of Darien and the Arctic Sea, all the civilization, order, freedom, happiness which Heaven would love to see established there.

We perceive then our national duty; we understand our grand mission; we are informed with what instruments it is to be fulfilled. One of the most important of these, as we allege, is the maintenance by our government of an independent integrity, an unsuspecting and unsuspected justice and honor. Then our en-

largements on every side will be like the conquests of the King of peace, the proffer of rich blessings to those who are without them, the conducting of liberty, and light, and happiness into regions which had not known them before. The banian tree of the East, which sends out its long arms to plant and root themselves all around successively for fresh sources of nutrition, of extension, of shade, from a whole circumference, is a happy emblem of what should be our peaceful, protecting, perpetual enlargements.

This government is a trustee of vast human interests, and bears corresponding responsibilities. To no nation on the earth is opened so grand a career, so brilliant a succession of peaceful victories, so splendid an accumulation of power and of usefulness. At the age of seventy years, our government has the care of twenty millions; at the end of another seventy, it will afford protection to two hundred millions, *settled over three zones, and over more than one hundred degrees of longitude.* While receiving these vast accessions of dominion and of power, our government will stand in need of proportionate additions of purity and honor.

Institutions and influences which are to reproduce themselves over this immense domain, should have underneath them the broad foundation of righteousness.

A people which is to introduce its families, its forms of society, its habits and character, throughout eight and a half millions of square miles, should be constructed and ennobled under a sovereignty of exalted worth. A government, which is to extend its laws

and influence over one eighth part of the earth, most certainly should be one of incorruptible, unimpeachable magnanimity and justice.

The Anglo-Saxon race in America has a larger mission still. It is to give encouragement and power to that spirit of prudent, safe, intelligent liberty, which is to go out beyond this continent over all the civilized world, and moderate all its monarchies and tyrannies; it is to mold the *coming age* to unaccustomed physical and intellectual industry; it is to communicate to religion apostolic expansiveness and enterprise; it is to kindle up a light before the face of all mankind, which shall not be extinguished, but brighten on until it melt into the light of eternity; it is to concentrate in this country a moral power able to move the world, and then to use it and move the world, and carry the world forward in a steady, grand progress toward safer freedom, larger intelligence, purer religion. Be it the ambition of Russia and England, that the sun shall never set on their territory. Be it the nobler ambition of the Americo-Saxon race, that the sun shall never set on their free institutions, on their arts, on their learning, on their enterprise, on their moral power.

When our rulers shall be turned into the way of uprightness, the Deity will be propitiated, and be unto us a place of broad rivers and streams. The Lord will be our Lawgiver, the Lord will be our King. He will save us.

When God shall be known in our palaces, our condition will be one of unparalleled prosperity, our pathway will be one of uneclipsed splendor. Beautiful

for situation, the joy of the whole earth, will be our heritage. The kings of the earth, as they assemble to contemplate us and pass by together, will marvel, and be troubled, and haste away. But all the intelligent, the high-minded, and the free, from every kingdom, shall come and walk about our nation, and go round about her, and tell the towers thereof, mark well her bulwarks, consider her palaces, that they may tell it to the generation following.

## WESTERN COLLEGES.

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ALL who have become acquainted with American society have observed that its most marked feature is restless activity. Enterprise is more characteristic of us than a high civilization; a passion for the glitter and parade of wealth, more than a tendency to substantial, unostentatious investments and solid comforts. It has now become a universal statement and opinion, that a spirit of adventure and advancement, as also an actual forward and ascending movement, are nowhere in the country more apparent than in the Valley of the Mississippi. This ardor and progress, as is always the fact in new countries, respect the physical more than the intellectual; fortunes and honors more than facilities of knowledge and achievements of mind. All education is in a depressed condition. A large proportion of the population remains far below the highest and best forms of civilization. There is, however, at the present time, a very general and a very determined purpose on the part of the west to emerge, intellectually and morally, and place itself at least on a level with the best-educated and best-ordered communities.

It will be the object of this discussion to exhibit the capable influence of western colleges in assisting

the existing auspicious movement in behalf of education and a superior civilization.

I. These literary institutions are peculiarly fitted and responsible for the introduction into the country of a sound and thorough scholarship.

In accomplishing this object, much time, labor, and patience are to be employed in removing several formidable obstacles to the creation and diffusion of a high intelligence. The first is, a deep and general prejudice against all literary training in colleges. These seats of learning, as is supposed, produce and continue those invidious distinctions in society already too wide and too numerous. The working classes, confessedly a large part of the sinew and worth of the community, are often heard to allege that colleges, besides elevating a few, made by Heaven their equals, to lord it over them, encourage lazy idleness and ill habits. They regard them like packages of goods and boxes at store doors, as great lounging-places made respectable, as popular lures to beguile away precious time, that ought to be employed in the sober duties of life. Others, looking at them in a religious light, believe them formed to nourish sectarianism, bigotry, exclusiveness; to stereotype irresistibly their own peculiarities of faith and morals upon all the unpracticed, unwary youth committed to their Jesuitical mint. This prejudice, standing directly opposed to almost the only means of a liberal education existing in nascent communities, is deep rooted and widely diffused. Another obstacle is a settled impression that instruction in the higher parts of an intellectual course is unnecessary, and perhaps prejudicial. Great numbers urgently insist that common schools are the best and

only needed colleges for republicans. After graduating in these, energetic, independent minds, and none others are worth cultivating at all, will, as they believe, school themselves, and school themselves well and largely for any sphere which they may be called to move in. The learned professions, they freely admit, as well as the higher fields of science, require mental acquisitions and mental discipline far beyond what can be furnished by these elementary seminaries. But the men, say they, who can not obtain both these by self-guided inquiries and self-imposed intellectual exercises, should infer that Heaven designs them for some other sphere of action. Franklin, they allege, was never drilled in a recitation room, nor initiated into philosophy by blackboard, diagram, and lecture, to teach him how to put the lightning into a bottle, to play with thunderbolts as with rushlights. Bowditch, they add, was never driven through Euclid, and conic sections, and calculus, whether he would or not, at the point of college authority; nor Washington, Patrick Henry, and Clay, called by a college bell from chapel to recitation, from recitation to chapel, from the professor of mathematics to the professor of languages, from the professor of languages to the professor of rhetoric, and so successively through a formidable line of installed dignitaries. Yet, in profound scholarship, in a pure, classical, splendid eloquence, these self-constructed men are unrivaled and unequalled. Cease, they tell us, cease crowding the soil with plants from the greenhouse, and the rich, teeming earth will send up healthy, towering occupants; shut up the colleges, and deliver up from these nursed, protected, formal, feeble, dependent products, and we

shall have men, original, independent, powerful! A third obstacle to an establishment and diffusion at the west of a superior intelligence and scholarship, is a prevalent haste to rush into the professions. It is with vast difficulty that young men intended for these spheres of life can be induced to pursue a course of thorough education. Situated in the midst of the stir and excitement incident to society in the process of rapid formation; in the midst of a general growth and progress, where the qualified and unqualified, the superior and inferior, seem to be swept on together, almost irrespective of personal exertion; in the midst of promises of immediate and brilliant reward to professional services; in the midst of a population in no wise disposed to criticise their efforts severely, or to be dissatisfied with any thing possessing a dashing vivacity, fluency, and boldness,—in the midst of these circumstances, the tendency to enter on professional life with exceedingly slender qualifications is general and powerful. The scene presented at the entrances of the professions is like that at a wharf just before a ship sets sail. The passengers must be aboard, come what will. They push ahead, almost as if it were a matter of life and death. One leaves behind him his trunk, one his pocket book, another his stock of sea stores, another his important papers, and there is not one who has not left much behind him; a few, in their haste and rush, fall off the plank into the sea, and at much risk and vexation, covered with seaweed and mud, are hauled on board. On board! on board! at all hazards! by plank or by sea; clothed or denuded; trunk, papers, stores, money, or no trunk, papers, stores, money. On board! whatever else is

gained or lost. Such is the rush and scramble to get into professional life. This disposition is manifest through the whole course of an education. Western literary institutions are mortified to see themselves acting the part of an up-town omnibus, discharging its passengers at every street corner. Some students leave at the preparatory stage of their course, some fall out just after entering freshman, some at sophomore, some at junior, some at senior standing. The excitement, the golden profit, the clustering honors of a profession invite, and captivate, and carry them off in spite of all opposing influences.

The removal of these powerful prejudices, impressions, and tendencies, and the establishment of correct and liberal sentiments, constitute the most important and most laborious of the services of western colleges in behalf of a sound education and sound scholarship. It is a part of their arduous labor to vindicate themselves from the charge of being seats of idleness, bigotry, or aristocracy, and to bring themselves into a fair reputation, by sending abroad their students with disciplined minds, large acquisitions, catholic opinions, an unostentatious bearing. In respect to the impression that collegiate education and eminent learning are unnecessary, or, if ever needed, are attainable by unassisted personal exertion, and in respect to the consequent disposition to rush unqualified into the professions and other spheres of influence, it is the province of colleges to disabuse and undeceive the country: to settle, as the philosophy of instruction, this radical principle, that mind educates mind, in childhood and youth, orally; to establish upon that basis a general conviction that, in all ordinary cases,

men who desire to rise to intellectual wealth and power must submit their faculties to teaching minds, and through a long, laborious course, receive, in patient docility, line upon line, precept upon precept. As a proof that those who become brilliant and eminent by a process of self-development and self-instruction are exceptions, and not be used as data for the establishment of a general proposition, or for the encouragement of common minds in the neglect of the usual aids and methods of education, they must array before all aspirants to intellectual eminence the indisputable fact, that of self-waked, self-elevated men, belonging to the first order of minds, not more than three have ever appeared upon the top of any one century; that on many a decade of centuries not a single self-kindled luminary has shone; that of the second and third order of intellect not more than one in a thousand has burst from obscurity, and, without rules or teachers, attained to eminence. A general expectation of eminence and success, by means of that unaided and unguided culture which leaves nine hundred and ninety-nine in every thousand to live and move down on their original level, must be instantly seen and confessed to be absurd and preposterous, just as it would be for every insect on the land to set up for an original luminary because a few animals are, of themselves, phosphorescent; for every fish of the sea to undertake to be a galvanic battery because some eels have electrical power; for every lump of iron ore to claim to be a mariner's compass because a few specimens of that mineral are endowed with the magnetic principle.

Besides the removal of prevalent prejudices and

errors, colleges are responsible for a direct, public, earnest, eloquent advocacy, which shall assist to settle popular opinion in favor of superior scholarship and intelligence.

The higher literary institutions should also do much to introduce superior intelligence into the country, by being themselves good exemplifications of solid learning. Candidates for professional or official stations, in order to be sufficiently incited to enrich themselves intellectually, need to be witnesses of the superior graces and gifts of highly-cultivated minds. But few will push a journey whither no travelers are gone ahead; few attempt unseen eminences. How shall men, generally, be expected to love or seek the light, unless it shines? Let illuminations be kindled, and they will instantly rise up, confident, inspirited, and approach them. But like persons born in the col-beries, they will be satisfied to live and drudge in the dim atmosphere of torchlight, until they are made aware that regions of day exist above them. Colleges will ever be the seats of superior intellectual attainments. Their professors will be among the most laborious students and best scholars of the country which surrounds them. Their light will be one which can not be hid. Frequently they will be abroad among the people as able, literary, scientific lecturers, addressing large assemblies on the practical and popular subjects pertaining to their appropriate departments of study and instruction. They will become known and read of all men, and their profiting appear unto many. These public discourses, rich with the truths and illustrations of science and literature, embellished with chaste and sprightly

graces of style, powerful with a classical and appropriate eloquence, can no more be delivered without waking and electrifying intellects, without setting forward, on forced marches, all the expectants and all the occupants of stations requiring intellectual furniture, than you can point avarice to chests of gold, or ambition to a throne, without kindling a hidden fire, and producing a rush and a struggle. Eminent scholarship will rank as a high distinction and honor. It will be the goal of many a hard race, the prize of many a noble rivalry.

Colleges have opportunity to accomplish something in behalf of good scholarship by means of their anniversaries. One effect of these is to call together men of the best talents and learning; another, to collect under the light and power of such talents and learning great numbers of those who are exercising professional and official functions. These last return to their intellectual labors, after the literary festival, after contemplating the wealth, the working, the accomplishments of great and liberal minds, freshly inspired and resolved. They return with a standard of attainment greatly elevated, with an ardor of high scholarship thereafter irrepressible. Their lamp burns later at night and earlier in the morning. Their mental action is more vigorous, more original, more vivacious. Their whole intellectual being is more susceptible, acquisitive, strong, retentive. Thus every year may the colleges give augmented impulse, warmer inspiration, to the intellectual classes around them.

The great influence, however, of western colleges in behalf of sound learning and superior intelligence, must be exerted through the well-trained intellect

which they are responsible, annually, to send out and plant in the midst of the population. There is no law of matter or of mind more invariable, or more powerful, than intellectual sympathy. Almost as an instinct does mind respond to mind. Intellects, like the stars, are eloquent when their voice is not heard. Thought intense sculptures itself on the forehead, intelligence beams on the countenance; the mind's great occupations and communions are revealed in outward air and manner. Without assuming to be an instructor, every graceful intellect from our literary institutions will have, unconsciously and uninvited, a cluster of pupil intellects around it, drinking in its light, worshipping its riches and its might. Moreover, cultivated minds have their voice, and whenever they speak there will be listening and learning minds to hear, to awake, to thrill. It is not intimated that there can be, in this way, any sudden creations of superior scholarship. But the various private and public communications of excellent scholars, by conversations and addresses, will have electrical efficacy. Their intellectual wealth, their thirst for truth, their reverence for learning, their conceptions, their power, breathed forth and manifested in a pure eloquence, will communicate spirit, hope, and action through a wide realm of susceptible mind. This effect will be specially visible in the learned professions. So long as man is man, it will occur inevitably and invariably that no individual can take a high intellectual position at the bar, in the pulpit, in the legislature, on the bench, or in the medical art, without provoking the emulation of a whole band of spirits about him. Do we see a powerful advocate, a successful preacher, a

profound jurist, an elegant debater, or an eminent physician, standing forth alone in his profession, all his compeers being left behind him? Possibly he may continue to stand thus alone; but if he does, he must make giant strides forward and upward. A phalanx of aspirants, climbing rapidly and resolutely up, will soon plant their feet on the same eminence which he now occupies. Many an individual, at the top of his profession, has seen rush by him, and beyond him, rival spirits who were waked and prompted solely by his own brilliancy and success. This excitement, emulation, and advancement reach down through all the ranks of educated men. When the highest existing standard is raised, and the best scholars become better, every stratum of salient mind below rises up successively, like steam when the downward pressure is off. The spirit of society in this country will allow of no broad belt between its different grades. If the large, tall trees push higher their heads, the lesser and lower will shoot upward luxuriantly and rapidly after them. The advancement of the faculty of colleges in solid learning, the production by them of proportionally riper and sounder scholars, the consequent lifting higher up of numerous other minds abroad in the country, the eventual giving new intelligence and power to the entire body of literary and professional men—these constitute a truly brilliant series of effects; they present an aggregate accomplishment of surpassing grandeur and importance. The position of colleges, as capable of being the original sources of such successive intellectual illuminations, is truly a proud one. They beam up their light; it is kindled and rekindled like signal

fires on hilltops, until it shines over the whole face of the land! Accomplished minds, the production of seminaries of learning, are to the country a glory, real and permanent. No present clouds, no passage of centuries, can hide or obscure them.

II. Another service of which western colleges are eminently capable, is an important and useful action upon common schools.

This influence is, by a large portion of western people, reluctantly admitted. The operation, they insist, is a reverse one, — that of common schools upon colleges, — so that if school houses be either unbuilt or be empty, colleges will be left chiefly without either students or endowments. This important agency of the primary in behalf of the higher institutions is very justly claimed. They are, in truth, to the colleges living, feeding springs. They first assist to plant, prompt, invigorate them, and then furnish raw material to be wrought into forms of beauty and usefulness. But while these persons are right in their impression of the radical and indispensable influence of primary schools, they are egregiously wrong in denying the reflex influence of colleges upon these early nurseries. The former — colleges — elaborate and ripen seed for germination and life upon the bosom of the common mind. They create light and heat to animate and guide all incipient instruction. As well cut off the gas reservoir which illuminates a city, or extinguish suns in the midst of their opaque orbs, as put out the colleges in the midst of the common schools.

Their first effect in favor of these juvenile institutions is to produce an appreciation and desire of

education among the mass of the population. Negligence and indifference in respect to all intellectual cultivation are inevitably incident to new settlements. The first business of the western emigrant is to protect himself from the elements, and obtain daily food of the coarsest materials. Neither a school nor a school house will be thought of till the demands of nature, which can not be delayed, are satisfied. The population for many years is sparse, making schools inconvenient. Owing to the equality and simple habits of pioneer life, and the few requisitions made for educated mind, the disadvantages of being destitute of a common-school training are but little felt. These causes, operating together, produce in new countries a great and general apathy in respect to early education. So long as this indifference remains, efforts in behalf of schools will be feeble and nearly fruitless. There might exist ample funds, competent instructors, required and superior books; but if primary education be not valued and desired, these advantages will be like facilities for farming and manufacturing, when there are none desirous to engage in these employments; or like a noble fleet of merchantmen, rigged and manned, where men wish neither freight nor passage. Indifference is a dry rot, a palsy. Until this is taken away, every movement in favor of education is a useless agitation in a valley of death; changes are no improvements; it is all dry bones and inanimation still. It is indispensable that a strong educational feeling, as a life, as a passion, as a stirring impulse, pervade the community. Mental culture must be a family ambition, a neighborhood pride, a universal emulation. It must become a habit, an

expectation, a prerequisite element of social organization. Colleges can greatly assist in the production of this state of things. If the spirit of education linger at all among the people, they can evolve, fan, instruct it. If it be wanting, they can create it. A part of their power is exerted on the simple principle of that commendable rivalry already alluded to. Unreached eminences, unattained advantages, are instantly valued and desired, on being laid out fairly before the general mind. It is the first and strongest impulse of man, from infancy upward, to push himself into all the visible places which are above him, especially into all the places where he sees others in actual possession of superiority and importance. The grand vocation of colleges, as before stated, is to plant over the face of society men of developed, refined, enriched, influential minds. These will be known and read of all men. Their skill in business, their familiarity with science and art, their knowledge of man and the workings of society, their acquaintance with the past and prophetic insight into the future, their sway of mind, their guidance of public interests, their advancement to official station, their rising fame, will have the effect of a charm upon a vigilant, susceptible community. There will be around each of them, not the aspirations and tug of colleagues and rivals only, but an awaking, a struggle, a resurrection of the general mind. A zeal, a hope, a stern, unfaltering purpose will be kindled, which nothing can resist. In the hearts of fathers, mothers, sons, daughters, simultaneously is whispered the inquiry, Is ignorance all that lies between us and these possessions, prerogatives, distinctions? Bridged shall be the chasm! Is it true,

positively, that education can conduct and advance us to them all? No longer dwell we and our families here, linked to these inferiorities, crushed under this intellectual poverty. Up! out of this place! Up we all! Build school houses, plant schools, call school-masters, furnish books, gather the children, inspire the youth, evolve, uplift the population.

A more direct and immediate influence of the educated, whom the colleges are able to plant among the people, is exerted by their private suggestions; by their efforts through the press; by their public lectures. In these methods they may communicate a mass of needed information, present an array of powerful motives, an accumulation of fervid, eloquent appeals, which shall produce, in a single year, more spirit, action, and accomplishment in behalf of common schools, than a quarter of a century would have witnessed in the absence of these exertions. The necessity of bringing such influence to bear on the community, in order to success and thrift in primary education, arises from the nature of the case, from the fact that a negative is to be supplied with a positive, a nonentity with an entity. As there is no element of life, action, or improvement in a negative, in a non-existence; nothing in a shadow to change itself to substance, in a vacuum to fill itself with matter, in darkness to turn itself to light, if there ever be substance, matter, light, where none existed before, they must be introduced from exterior places, and by means of exterior power. If schools, juvenile instruction, study, mental culture, ever fill and bless, to a needed extent, the regions where they are wanting now, influence from abroad must be largely and ener-

getically employed. Of our present ten millions of people in the valley of the Mississippi, more than a million and a half above the age of twenty can not read and write. One million four hundred thousand, as is supposed, between five and twenty, now attend no school, and are likely, therefore, to grow up unable to read and write. There are here three millions more whose education is exceedingly slender. These facts show a melancholy extent of negation, a wide waste of destitution and lethargy. How shall it be all occupied with the facilities of primary education? How shall it be all animated with incipient intellectual life and culture? It is to be done, to a great extent, through the ministries of educated, large-minded men from the higher institutions. Through all this blank desolation they must stir up or create a high estimation, an ardent, general, irrepressible enthusiasm of education, and then arouse and direct a strong and permanent movement to people it with school houses, to introduce to it competent instruction, to enrich it all over with cultivated mind.

Colleges are capable of a more direct and immediate beneficial influence still on common schools. I refer to that which can be exerted to improve the character of their books and of their instruction. Whatever may be true of the action of colleges, in these respects, in older sections of the country, here, at the west, their aid is invaluable. As the amount of accomplishment, in all nurseries of instruction, will ever depend upon the qualification of their teachers, whatever improvement may be effected in the intellectual guides of the childhood and youth of the west will be a radical and essential service. Thou-

sands are now employed as instructors, especially in the new portions of the country, with such meager acquisitions, a statement of them would scarcely be credited. Great sums are annually expended, wasted, more than wasted, for instruction, — which, through incompetency, is never attempted to be given at all, — for useless, inefficient teaching, not deserving the name of instruction ; for erroneous inculcations requiring a reverse process, and occupying more time in the unlearning than in the acquiring. The colleges can perform a truly important labor for these wronged communities, by sending to their schools men qualified to give able and right instruction. One hundred and seventy-five thousand teachers of this description are needed in the western valley. But a small part of this number, it is true, can at present be furnished from these sources. But there may be a succession, and a progression. On the heels of each annual corps comes another, larger than its predecessors. The ratio of supply to demand is constantly increased. This exhibits, however, but a small amount of what literary institutions are now doing, and are yet to do, in the department of popular instruction. In furnishing men for the schools of high qualifications, they will exert a great and wide influence to elevate the prevalent standard of teaching. Men imagine themselves on the eminence of the world, until heights above them are revealed. The presence of more intelligent instructors, and of superior modes of training, will discover to a large circle of teachers their deficiencies, and awake an emulation, a struggle after higher qualifications. Every silent example in this way becomes the teacher and model of a large cluster

of practitioners and aspirants in the business of instruction.

Colleges may subserve the interests of popular instruction in another method. Furnishing young men of sound attainments, for a portion of the schools of the country, secures the direct education of competent schoolmasters. Every apt and able teacher will, in a degree, make his a normal school, a seminary for teachers. Skillful instruction soon awakens the spirit of teaching. Under the capable guidance and fervent enthusiasm of successful masters, large numbers will attain suitable qualifications, and spread themselves over the country in the character of instructors. These also, like their predecessors, besides direct efforts in the business of education, will give birth to a whole augmented generation of intelligent teachers, to follow them and enter into their labors. In this way, the educational spirit and light, the practical modes and principles, created and adopted in the highest seats of learning, reflected, reproduced, successively transmitted, diffused, will in a few years reach, awake, and instruct a great proportion of our population. This is a consummation devoutly to be wished. There can be but one sentiment, on the part of the thinking, as to the importance and superiority of right and skillful instruction over the defective and imbecile. The one is a drowsy, formal hearing of a parrot-learned lesson, or the periodical, heartless delivery of some stereotype wisdom; the other is an ingenious, vivacious, urgent application of the principles of intellectual and moral philosophy to the development and growth of intellectual and moral spirit. The former is a hot-house process, carrying out into the weather when

it is balmy, and bringing in when it is bleak; it is a treatment of the pupil as if he were a reservoir, passively to receive whatever might be poured in; it is an automaton method, under which he goes, stops, performs, as a mechanism, at the touch or signal of the operator. The latter is totally of another description. It keeps the intellectual plant out in the suns, and rains, and winds of heaven. It accustoms the learner to toil, and difficulty, and endurance. It so ministers nutrition as to leave him a self-growing, self-evolving being; so shines in upon his spirit that it shall sparkle with its own light; so assists him that he shall be encouraged to desirable progress, and still leaves him so far unassisted that he shall be able to push his own way; to excite him, that his powers shall be vivaciously developed, and yet so detains and tasks him with principles and demonstrations that they shall be thoroughly invigorated and disciplined. Who can either measure or appreciate the benefits to result from bringing these intelligent modes of development and training, derived originally from colleges, to bear on the millions of young intellects now living, and yet to live, in this broad valley? Who would see these masses of vigorous mind committed to dullness, to ignorance, to a false, perverse, imbecile culture? If they were all structures and shapes of *matter*, to be wrought into forms of beauty and usefulness, we should deprecate the employment of any but the most thoroughly taught and ingenious artisans. Who then shall be set to fashion and rear these *intelligences*, whose original construction employs the best wisdom of the Deity! Certainly, colleges have an important responsibility in respect to the proper conduct of this early popular instruction, so fraught with interesting

consequences. Their agency here is one of the highest duties with which they are charged.

These institutions have another valuable service to perform in relation to books for the schools of the country. Few works of any description are found in new settlements. Of elementary ones for schools, there is often not one fourth part of a competent supply. Not unfrequently, a numerous family of children present themselves to their teacher with but one or two text books for all their studies, and for all the different stages of their advancement. In many instances, the character and variety of the treatises furnished are still more unfortunate than the deficiency. Those used even now, in portions of the west, are nearly as heterogeneous and ill adapted as could well be collected together. Straggling copies of almost every edition of almost every school book published within the last forty years, including chance volumes of hymns, tales, biography, history, and theology, are frequently seen coming into a school at its opening, like the animals of every sort into Noah's ark. However capable and indefatigable the teachers, however susceptible and industrious the scholars, improvement with such helps will be exceedingly embarrassed and slow. This state of things is not owing to any dearth of suitable works in the depositories of the book publishers. Their rooms are crowded and groaning with productions so able, so skillfully adapted to the various stages of a primary education, there seems, at first view, scarcely any thing left for desire or improvement. The reading books, particularly those for more advanced pupils, are collections of the finest specimens of writing to be found in our language. How shall

these invaluable elementary lessons for childhood, so adapted and perfect as to become almost both text book and teacher, as also the higher grade of treatises, full of purity of sentiment, grace of style, wealth of thought — how shall these guides and models be removed from the shelves of the booksellers, and be introduced into all the school houses of the land? The simple reply of the political economist is, Create a demand, and the transfer will be made in a single month. But how shall the demand be created? By the colleges. The taste, and education, and literary enterprise produced and diffused over the country by these institutions constitute the most appropriate and powerful agency for this purpose which is capable of being devised. That agency has already acted largely and efficiently in this direction. It is still effecting the most important changes. It is hereafter to work still wider and happier results. This one service of placing superior text books in the hands of all is capable of doubling, perhaps quadrupling, the effectiveness and the good to be looked for from the primary education of the Mississippi valley. In its accomplishment, the influence and aid contributed by western colleges will make them remembered as the benefactors of their country. The importance and value of this labor every intelligent citizen will perceive, almost as an unhesitating intuition. To expect satisfactory improvement without proper books is to expect an ascent to heights without intermediate footholds. Even the angels in Jacob's vision had a "ladder" on which they reached the skies. If it be true, as already alleged, that while a few minds can find their own soil and support, and tower up, unassisted in strength and

greatness, nearly all will fail without appropriate lessons and helps, western colleges will ever have an invaluable service to perform for the great mass of young mind around them. The important influence which we claim for these institutions is confirmed by historical facts. Never, in one solitary instance, have primary schools flourished in a country without colleges. Not that the intelligent and benevolent had settled it, *a priori*, that higher institutions must be planted to inspire and to invigorate, to guide and to guard, the lower; not that wary legislators had provided by law beforehand that these greater and lesser lights should exist together;—it is under a more imperative arrangement that this has occurred—the order of nature, the working of spontaneous human influences. Colleges have ever originated common schools, because they are ever the *natural* patrons and instructors of those nurseries from which they derive their own life, as the mother stork is the natural nourisher of the young brood who are afterwards to bear her abroad upon their wings. The places of incipient education, as pupils and *protégés* of the chief seats of learning, will prosper and grow much in proportion to the prosperity and growth of these central establishments on which they are dependent, as satellites wax and shine with every new brilliancy which is kindled upon the face of their parent orbs. We have seen in the lap of a prairie, or beside a stream, a few straggling dwellings in such convenient proximity as to be called a village; but in the whole place there was scarcely a brush of paint, a green door yard, a shade tree, an apparent comfort, any stirring of enterprise, any appliances of productive labor. A grand manu-

factory is planted in that thriftless scene. Suddenly wake the activities and the hum of industry. The village shoots out like a crystalization. Cottages, neatness, contentment, prosperity, happiness, almost simultaneously are there, and constitute a most advantageous, habitable, attractive dwelling place. Like this is the intellectual regeneration, on planting in a community a sound and elevated literary institution. Immediately there will spring up around it elementary nurseries of education, of various grades, as subsidiary centers of illumination, as subsidiary aids in exciting to an emulation and a struggle after knowledge. Then follows a general awaking, evolving, energizing, expanding of embryo intellects throughout a wide and numerous population. A stirring, emerging industry, enterprise of the common mind, urgent aggressions made into the regions of intellect and truth, the visible mental acquisitions and growing mental power; these, as they arise under a common-school system, to which an individual college has given birth, constitute a scene of activities and advancements far more brilliant, infinitely more important, than any actual or possible accumulation of physical improvements.

In magnifying the importance of colleges to common schools, let it be remembered that all the influence claimed for the latter is, as already intimated, most freely admitted. The college and the primary school are to be regarded as those double suns which astronomers tell us revolve about each other with mutual illuminations, and, as copartners, constitute a common center of light and heat for their common retinue of worlds. The higher and lower institutions exchange freely with each other advantages and influ-

ences by which both are improved, and then unite in throwing blessings more munificently abroad upon the community. Neither of them can be spared without disturbing an important harmony of influences in society, nor without withdrawing a large portion of its elevating and conservative forces.

Excluding territories, we have in the states of the Union lying in the Mississippi valley one college for every twenty-two thousand square miles. This is the same ratio as would be one college for Connecticut, Massachusetts, and New Hampshire. Within the same states, there is room for two hundred and seventy-six thousand school districts, of four square miles each. In these districts there are already two millions of children, between the ages of five and fifteen. I love to think of western colleges as standing among these two hundred and seventy-six thousand districts, and these two millions of children, with their best energies and wisdom employed to furnish them with excellent teachers and teaching, and with all other desirable aids and encouragements. I love to think of them as receiving largely in turn, from an instructed population, supplies, supports, and blessings. So populous cities receive the materials of their living and growth from the same rural district, hanging upon their suburbs, to which they send out constant currents of thrift and wealth. Colleges, it is true, are not the only friends and supporters of schools, the only sources of light and inspiration. They are to them, however, starting points of influence, projectors of improvement, pioneers of advancement, contributors of solid excellence and usefulness. Whatever other fountains may be opened to them, these are as reser-

voirs of irrigating waters. Whatever may be their other means of existence and usefulness, these are vital organs, these outpour the issues of life. Whoever else may afford them facilities, these are banks which will honor all their drafts in gold coin. The deep and lasting obligations of the country for the great and invaluable services rendered by our western colleges to the cause of popular education, if not justly appreciated now will be readily acknowledged by coming generations.

III. Colleges at the west are capable of being active and large contributors to a superior and Christian civilization.

Elevated scholarship and prosperous primary education, such as have been already, in this discussion, ascribed to the action of these institutions, are themselves important elements of that civilization which we seek for the west. They constitute also a noble treasury of influences, capable of acting strongly in behalf of the advancement and melioration of society.

Accomplished minds, besides being the inspirers, depositaries, and distributors of valuable intelligence, to be caught up in the newspapers, reiterated in conversation, embodied and borne abroad in speeches, orations, legislative debates, act usefully and efficiently in producing a valuable native literature. This is one of the most popular of the accomplishments of a superior scholarship in aid of a high civilization. In originality, opulence, and power, authorship west of the Alleghanies may be expected to fall very far below that of older literary communities. But consisting, as it will, of delineations of prevalent manners and tastes, of existing forms of society and visible

progress, of sketches of familiar scenery and border history, of unimported philosophical speculations and literary essays, of country-born eloquence and poetry — consisting thus almost entirely of descriptions and discussions purely domestic, and appealing to recollections, sensibilities, and hopes identified with fatherland, a home literature will create a wide and happy influence, and make a large contribution to the elements of an advanced civilization.

Sound learning, diffused by colleges, holds another means of beneficial power on western communities. The same body of highly-cultivated minds which create a literature on our own soil will exert much influence in deciding the amount and character of those productions which shall be introduced from abroad. The educated are the natural channels through which a pure and excellent foreign literature will flow in, to mingle and amalgamate its thoughts, eloquence, and power with the intellectual character of the country, and thereby to embellish and exalt its social condition.

A successful system of popular instruction supplies, if not as marked and illustrious, certainly more abundant ingredients of a superior civilization. The general community being well instructed and well informed, portions of it, waked out of obscurity, will rise up to a contact with higher minds, and receive impressions of their attributes. Many intellects, which had lain buried and unknown, will be raised to a susceptibility sufficient to listen with effect to the eloquence of the orators, the thoughts of the thinkers, the instructions of the instructors belonging to the best literary periods of the world. The more spright-

ly, inventive, vigorous, brilliant, being thus thrown up to encouragement, instruction, and improvement, society in its lower walks, as well as in its higher, will be ameliorated and exalted by a great and solid intellectual worth.

Both these, a sound liberal education and good popular instruction, will act usefully in the production of many collateral qualities pertaining to an elevated civilization. The former suggests large enterprises, projects original improvements, teaches how to appropriate to the uses of society the great powers of nature, the lights of science, and the results of invention. The latter, the elementary culture of the mass of the population, will produce, in the first place, a persevering and skillful industry. Scotland and New England derive a large portion of their thrifty diligence from their excellent common schools. An equally prosperous condition of popular instruction at the west would add one fourth, at least, to its productions. This one fourth would build every year fifteen thousand miles of railroad and fifteen thousand miles of canal; it would sustain a common school of high order on every four square miles, and a college on every twenty thousand square miles, of our whole territory. A successful primary education will also beget a proper submissiveness to rightful authority. Families, originally intended as seminaries of good citizenship, have, in vast numbers, failed to be places of wholesome subordination. Well-disciplined schools are the best remaining sources which the country has of this indispensable quality of a sound, healthy civilization. Another offspring of a superior culture of the general mind is an intelligent consciousness of

independent individuality. This includes a strong impression of personal value, personal rights, personal power, personal will. This consciousness of self-worth, capacity, and prerogative is at the same time an element and an evidence of an advanced civilization. Says Cicero, "*Nemini parere animus bene a natura informatus velit, nisi præcipienti aut docenti, utilitatis causa juste et legitime imperanti.*" Says Bacon, "There is no power on earth, which sets up its throne in the spirit of man, equal to learning and knowledge." By means of a competent mental training in the republican nurseries, common schools, the people become acquainted with themselves, with their own attributes and invaluable privileges. Molded in these, they can never be made slaves. Oppression may crush, but can not subdue them — may obstruct them with edicts and irons, but can never bind them. They will not brook for one moment the idea of being the dependents of a superior — the *attachés* of a great, selfish, frowning interest — the limbs of a haughty, towering trunk — the appurtenances of an overawing power. Ingrained in the very fiber and material of their souls is the lofty feeling of personality, equality, responsibility, neither depreciable nor transferable.

Such are some of the qualities, desirable in a social organization, which are naturally attendant upon that superior intelligence and excellent primary education to be produced by western colleges. Connected with these attributes, or arising out of them, will be large accumulations of the means of living and of social progress, expensive gratification, refinement in social intercourse, cultivation of the fine arts, libraries, literary leisure, indulgences of taste, perhaps some bril-

liant works in literature or valuable discoveries in the sciences.

A more powerful and important element than any hitherto mentioned, which western colleges have the charge and responsibility of introducing into western civilization, is Christianity.

Without this great power, society, however improved by other agencies, will present itself with many and essential deficiencies. In the absence of Christianity, the arts, though possessed of merit, have a tendency to the mere gratifications of taste more than to the substantial utilities of life. Literature, also, while confessedly possessed of elegance, copiousness, and power, betrays a similar tendency, and is ever verging to the specious rather than the solid, the imaginative rather than the real, the amusing rather than the instructive. Social refinement, without the infusion of Christianity, produces dignity and polish of demeanor upon the outside of society, but leaves underneath, in the affections, much roughness, much insincerity. Its courtesies are rather chivalries than kindnesses; its professions rather formalities than emanations of the heart. Its modes of life have more expensiveness than elegance, more gorgeousness than taste. A civilization without Christianity nourishes ambition more than noble eminence, grandeur more than greatness, glory more than virtue. It is a cold culture and ministration round about society, rather than a warmth and a life in its heart. In times of perfect tranquillity its defects do not appear. But when public passion is stirred; when ambitious spirits are waked; when corruption breaks out into power; when revolution and anarchy disgorge the rottenness

festering in the vitals of society; when every man becomes an Ishmaelite, and arrows, firebrands, and death fly thick, — then this civilization is perfectly impotent. It is a dim, struggling starlight upon deep-volumed darkness; it is a tiny infant pressure upon the heaving of an earthquake; it is a night dew upon the vast fiery issues of a crater.

It is a striking proof of the defect and inefficiency of civilization without religion, that it should assume a form so brilliant as to evolve the most illustrious philosophers, orators, and generals, also give name to two of the most remarkable ages of the world, and yet permit both, two centuries after their elevation, to sink into the lowest barbarism and darkness, and thus pass wholly away from the face of the world. The same Christian civilization, as it has appeared under various forms of power and at various stages of advancement, at Bagdad, Florence, Cordova, in Persia and China, has bequeathed to mankind scarcely a precept, or principle, or influence, which has made a sensible impression upon the current of human affairs. Like the light cloud, its thinness has always been a chief source of its illumination.

Christianity is able to contribute to this defective civilization all the life and power, elements and accomplishments, purity and enjoyments, which can be desired by the most intelligent friend of human worth and human happiness. It is able to invest society with exalted attributes and immunities derivable from no other agency. In its nature communicative, sympathizing, pervading, it seeks to become an attribute of all its attributes, a projector in all its projects, a mover in all its movements, an ingredient in all its

combinations. In the sphere of polite learning, it produces charming and invaluable influences. In the tasteful it is a more delicate refinement, in the beautiful a higher grace, in the grand a loftier sublimity. At the same time that it withholds from the department of letters no embellishment or invention, and acts positively in gracing it with richer beauty and higher forms of eloquence, it performs the still nobler service of inspiring it with a juster and more spiritual philosophy, with a purer and stronger moral life. It disseminates through it the leaven of a general sanctification. Baptized by religion, the whole circle of literature—that of the canal packet and the learned library, of the village newspaper and the dignified quarterly, of the genteel annuals and the octavos of history, poetry, essays, and travels—becomes the vehicle of reality, seriousness, noble conceptions, efficient truth; becomes the embodiment and conductor of a clean, excellent spirit, which, reaching the susceptible heart of the country, will lie warm at the nurturing roots of all excellent qualities and good enterprises. It is truly delightful to see Christianity, under the drapery of beauty and magnificence, carrying abroad her principles and her holiness, by the graces of eloquence urging her solicitations to duty, by the brilliancies of illustration assisting conception of her glories, adding weight to her sanctions. In this, the blessed Saviour's example is followed. The richest lessons for the heart, he adorned and conveyed by means of the pleasing images of the lily of the valley, which bloomed at his feet, and of the beings of beauty that sung over his pathway. Apples of gold he was always careful to set in pictures of silver.

Christianity acts an important part in reference to the prosecution of the practical sciences. To patience and earnestness of thought and research, in the evolution of facts, the establishment of principles, and the application of phenomena to the benefit of society, it supplies a new high motive, the great moral interests of man. Instead of giving up this whole outward world to be a theater of mere wonders for the amusement of a few dreamers and abstruse philosophers, it turns it into a scene of gigantic powers, ponderous machinery, and skillful appliances, to work out elements for a purer and more exalted condition of society.

Christianity has a valuable action in another sphere. The consciousness of individual independence and personal rights, just now represented as being promoted by popular and elevated intelligence, it greatly augments and confirms. It far more completely separates and sets up every man upon his own foundation, more closely environs and invests him with inalienable privileges, more deeply impresses him with his own capacity and power, more authoritatively and urgently charges him with personal responsibility. These things, which Christianity enlarges and perfects for the individual, constitute the elements and circumstances of the noblest liberty and highest civil character of which any member of a community is capable. He is made not a subject of authority so much as a partner; not the instrument of a superior will so much as a controlling "citizen of no mean country." He is not an item of negotiable *matériel* in the hands of the state; he is an integral portion of the state herself, a wheel in her machinery, a rope in her rigging,

a pilot in her pathway, an owner in her freight. That all men are, and of right ought to be, free and equal, has nowhere so forcible an inculcation as in the New Testament. The spirit and teaching of every page is, that all alike are involved in transgression and condemnation, alike are the objects of interposition and mercy, alike are summoned to duty, alike are provided with present good, alike are offered membership, happiness, honor, inheritance, hope, and home in the family of God. Thus every individual of the community Christianity addresses as standing on the same level of character and obligation. Thus every individual it presents with the grand immunities of true liberty and equality.

For the production of civil order, to which education and intelligence but partially contribute, Christianity holds a competent and complete efficiency. Submission to righteous rule is the prominent lesson of the gospel. A meek and quiet spirit, always left upon the heart which true religion has benefited, will assume the form of proper deference and obedience to the powers ordained of God. Moreover, Christianity sets up within the heart of every member of society, a stricter tribunal than any human government creates, and invests it with a wider jurisdiction, and with the sanction and effectiveness of a more desirable reward and dreadful punishment. In the establishment and preservation of subordination and general peace, Christianity is a magazine of power, compared with which armies and navies, and enactments and penalties, and all human authorities, are as the pressure of vapor against a storm, or a breastwork of straws against a sweeping deluge.

Christianity removes from society wasting and degrading vices, and supplies civilization with productive and ennobling virtues. This single accomplishment will renovate society from its foundations, and raise it to a lofty eminence in worth and power. As a basis for the mercantile and general honesties of life, it establishes the principle of perfect equality. For the regulation of all the interchanges of friendship and kindness between man and man, it proposes the great law of reciprocity. This acted on intelligently and conscientiously, there will result quietness, assurance, purity, and general happiness, in their largest measures.

Christianity incorporates with society its own great spirit of charity. This sits and rules at the helm of enterprise, projects and pushes to accomplishment the noblest and largest works of humanity. At its bidding spring up provisions and institutions for the relief of every form of human ill, and the production of every form of human good. Under the physical, political, intellectual, and moral conditions induced by this great spiritual almsgiver, social prosperity and happiness will become like the waves of the sea.

By the same power, there is introduced into civilization one ingredient which has a special importance in the formation of society at the west. I mean homogeneity. The elements to be constructed into a social organization here are extremely diverse and heterogeneous. This country is settled by emigrants from every state in our own Union, commingled with Englishmen, Frenchmen, Swiss, Poles, Danes, Norwegians, Russians, Swedes, Germans, Welsh, Irish, Scotch, Spaniards, Portuguese, Italians, Africans,

Asiatics. The population is still more divided in matters of religion. There are here Congregationalists, Old School and New School Presbyterians, Dutch Reformed, German Reformed, Seceders, Covenanters, Campbellites, Methodists, Wesleyans, Dissenters, Old and New School Baptists, Two Seed Baptists, Seventh Day Baptists, Unitarians, Lutherans, Moravians, Quakers, Episcopalians, Dunkers, Universalists, Infidels, Mormons, Millerites, Millenarians, New Lights.

Christianity, as an element of civilization, (and only Christianity,) has power to reduce all these peculiarities, diversities, and contradictions into a social organization, homogeneous, concentrated, harmonious. Christianity is first a sympathy, and then a power. As a sympathy, it has the quality of universality. It knows no boundary but the utmost limit of being — of humanity and Divinity, of created intelligences and the Creator. For the former, man, its sympathy is special. No matter in what nook or corner of the world he may be obscured; no matter of what name, or nation, or language, he may be, or to what degradation he may have fallen; no matter what errors he may have adopted, — wherever there is a man, thither does Christianity go with its interest and love. It approaches him with a heart outpouring with kindness, and a hand running over with blessings. It welcomes him out and forth to every good that the Infinite Father has provided for any of his great family. How readily will the diverse population of the west mingle and amalgamate, if Christianity shall thus mold it into a general contagious sympathy, so that heart shall thrill and throb to heart in union, and man become a true friend to man!

Christianity is also a power, as well as a sympathy. It transforms, reconstructs. Its subjects are reborn, raised from the dead. As, in this resuscitation and reorganization, they are fashioned by the same means and agencies, reanimated by the same inbreathed spirit, they must bear the same essential constituent of character. What if our population be, therefore, of every kindred, and nation, and tongue, and people under the whole heaven! What if they be of every faith, and form, and name, and ritual, and origin! What if some be of Paul, some of Cephas, and others of Apollos! They are all *one* in Christ Jesus. Give us, at the west, a civilization which is truly Christian; which begets in every man a sympathy with every other man, bond or free, Barbarian or Greek, Christian or Jew; which has a full ability to mold all human elements into its noble forms, and permeate them with its own energetic life; give us this sympathizing, transforming power, and all our diversities shall be beautifully harmonized into accordancy, symmetry, compactness, strength! I care not how gnarled and perverse, when in the original oak, were the ribs, and planks, and timbers of the noble ship which is riding before me. All is skillfully shaped and fitted now, and she is truly a thing of beauty and grandeur. I care not of what rude, unshapely forms were the blocks of God's temple, when they were split out of the primitive quarry. They are perfectly squared, and jointed, and befitting, as I see them at present; they raise a structure to the heavens of glorious proportions. I care not who, what, or how many come to the west, if we may but have along with them, in its omnipotence, a kind-hearted, remodeling,

amalgamating, peace-bearing Christianity. This we must have. If it be claimed that any portion of our race may exist and prosper without it, certainly here the claim will prove to be utterly groundless. There is no alternative. Christianity *must* enter into our civilization with all its elements, powers, and ameliorations.

Human society, in its highest condition, has no confidence or thrift in business, no securities to prosperity or liberty, no aids to usefulness or progress, no remedies for misfortune or ministries to virtue, no prevalent justice or controlling internal order, to which Christianity is not a grand and chief contributor.

The infusion of this powerful, indispensable element, Christianity, into western civilization, is the noblest duty and privilege of western colleges. In order to discharge their obligations, in respect to it, in the best possible manner, these institutions, without squeamishness, concealment, or fear, must be, and must be avowed and known to be, places for the diligent inculcation of a spiritual Christianity, as well as the truths of science and the graces of literature. I would not intimate that the Christian religion should be brought down from her grand, large designs, from her free, broad movements in her own native fields, no narrower than the universe, and be compelled to put on a strait jacket, and say shibboleth, or sibboleth, as dictated; that she should contract and torture her glorious form into any iron frame that bigotry or superstition may construct; that in colleges she should modify and proclaim her truths and commands servilely, after the unimportant peculiarities of any body of religionists. But her great principles and procla-

mations, her doctrines and injunctions, evolving God, redemption, probation, eternity, human duties, human interests, human destinies,—these are to be made, conscientiously, an elemental part of collegiate instruction ; to be laid down as monitory lessons before the heart of every student ; to be kept vivid and present around his conscience ; to be interwoven into a daily influence upon his life.

And colleges, from the nature of the case, are almost shut up to the necessity of making themselves seats of religion as well as of learning. Young men can not proceed successfully a single step, in their ordinary studies, without that subordination, order, docility, industry, which depend largely on conscience and a sense of religion. No community, no family, no mere man since the fall, was ever governed without religion. Men have been restrained, silenced, driven, crushed ; so have the elements, so have conflagrations. They were not *governed* ; in either case, they were simply held in durance by iron force. A college is a world ; a world with all its active elements of character, its burning thoughts, passions, and susceptibilities ; a world with all its applications to character, its pressures, lures, and perils. The conservative spirit of Christianity must be diffused clean through it, like life through a living man, and become an element of all its elements ! The most bland, noiseless, inoffensive, irresistible of all known agencies, it will secure leisure and quiet, and industry and susceptibility, and literary progress, as nothing else can. The training of the intellect can be conducted, apart from the culture of the moral spirit, only by the application of mere force, like that which would be required to keep

the planets in their paths without the great central orb. The separation of religion from collegiate instruction is found such an unnatural violence, and such a serious detriment to mental improvement, that literary institutions are under urgent motives, among their inculcations, to include Christianity; such a separation is, in truth, tearing a sound education limb from limb! Religion and education stand to each other as a part to the whole. That should not be called education that leaves the moral spirit uncultivated, any more than that be pronounced a sound restoration of the physical man, which has soothed an irritation on the skin, and left festerings about the bones or suffusion in the brain. The religious objects and inspirations, which constantly and every where present themselves to students in their inquiries, indicate the same natural alliance of religion with all education. The whole field of thought, the whole circle of subjects for research, is full of the exhibitions of the Divinity, full of the tokens of his power, of his excellence, of his will. Every step and inquiry, therefore, lead directly up to the great Object of religion. Studies being thus pursued in a vast theater which the Almighty fills and occupies, all the mind's labor and travel are in the presence and under the light of the divine attributes. If the student turn to himself, and descend into the depths of his own moral and intellectual spirit, he finds God there. If he go out of himself, and walk amid the mysteries and grandeurs of nature around, above, beneath him, he finds God there. The flower at his feet and the starry firmament speak to him of God. The minutest phenomena in the world of mind, and the sublimest plan

of Providence, speak to him of God. It is the most egregious of all absurdities to separate religion from colleges, when every mental movement and search, in the process of an education, brings the pupil full into the presence of the great Soul and Life and Light of that religion when every object of the mind's examination, when every art and science pursued, reveals Jehovah, communicates his instructions, announces his claims. Says the French Cousin, "We must lay the foundation of moral life in our pupils. We must do it by placing religious instruction, that is, to speak distinctly, Christian instruction, in the first rank in the education of our schools. Leaving to the curate or the pastor the care of instilling the doctrines peculiar to each communion, we ought to impart to our scholars a clear and precise knowledge of the history, doctrines, and great moral precepts of Christianity. We ought to teach our youth that religion which civilized our fathers; that religion whose liberal spirit created, and can alone sustain, all the great institutions of modern times. The less we desire our schools ecclesiastical, the more ought they to be Christian. Religion is, in my eyes, the best, the only basis of a sound education." It is settled. Colleges must be seats of religion, of true, fervent, intelligent religion. They must be baptized thoroughly into its faith, its purity, its power.

It remains to contemplate their efficient agency, when thus sanctified, in establishing at the west a Christian civilization.

There may be an influence of much value issuing from these institutions directly. Their intelligent religious views, their eloquent defense and exposition

of the important truths of Christianity, their exemplification of its benevolence and transforming power, constitute them great moral lights. A circumstance adding importance to them, as sources of sacred illuminations, is their tendency to stability and performance. Amid all the disturbances of ecclesiastical discussion and sectarian collision, amid many vacillations in forms of doctrine and church government, amid many fanaticisms and depressions in religious zeal and fidelity, these institutions are likely to stand firm in their integrity, consistent in their labors, elevated in their piety. Like stars above the clouds and agitations below them, they may be expected to shine calmly, steadily on, welcoming each successive generation to their high and consecrated influences.

The agency of western colleges in the great work of incorporating Christianity into western civilization will be most efficiently exerted by means of the men whom they educate. These institutions being made, as they ought to be, as they must be, seats of pure religion as well as of sound learning, a large portion of their students will carry out with them into society the holy and conservative influences of Christianity. Some of their alumni will, from lack of talents and enterprise, sink into insignificance. Most of them, however, will occupy high places. On these positions, religion, embodied in their character, will disseminate sacred infusions through large communities, and at the same time, according to its own nature, grow rich by giving, acquire weight by diffusion, accumulate life by communicating vitality. Who, therefore, shall set metes and bounds to their moral efficiency? No more can good men from the colleges

be planted on the elevations of the community, without insinuating through it the most bland and meliorating influences, than suns can be set up in the heavens, without radiating warmth and life into the chilled vegetation outspread underneath them. When charged with public duties, men of religious principle and life from the colleges possess a special power for good, in consequence of the natural and almost involuntary respect felt for official station. A pure Christianity, living and breathing in legislative halls, in courts of justice, in the offices of executive and other functionaries, will descend upon a wide territory of mind, distill itself upon that territory like gentle rains, transfuse itself through it like vital air through the atmosphere, leave with it, as elements of Christian civilization, right, blessed sanctifications and permanent energies of moral life.

Western colleges may exert a still more decided and powerful influence, in behalf of such a civilization, by educating many liberal and devout Christians for the learned professions. The grand effect is reached in this case by arming with the power of Christianity a large amount of good taste, correct opinion, and superior intelligence.

In the practice of the legal profession there is induced a habit of patient research, a quick and keen discernment of character, a rare power of sifting truth out from fallacies, contradictions, and crafty disguises, an accurate apprehension of human rights and human wrongs. Gentlemen of the bar become conservatives in society, and resist the recklessness of ignorant innovation, the confidence of partial experiment, the effrontery of unauthorized dogmas. No class of men are

so identified with the public interests; their positions, and opinions, and political doctrines, and political policy are almost oracular. When their responses are announced, we have, politically, the faith and policy of the country. Lawyers are in the habit of public speaking; they mingle largely and cordially with the people, and catch the public ear and the public heart on a thousand occasions. When, by strict conscientiousness and unsullied purity, they become identified, closely and ardently, with all the religious interests of society, what of good may they not accomplish among the susceptible elements of western communities! Their sound wisdom, good scholarship, respectable standing, contact and sympathy with the people, popular influence, practical, ready eloquence, these joined to high religious worth, and all appropriated actively in aid of great social, moral interests, present one of the finest examples of human instrumentality ever employed for the regeneration of the country. So many pious lawyers, therefore, as colleges shall furnish to society, will be truly noble contributions to the cause of Christian civilization.

By the education of religious physicians, western literary institutions secure still other allies in the work of perfecting a Christian civilization. Nearly the whole population is in contact with the medical profession. So much of the true religious spirit as is breathed into practitioners of the healing art during their college life, may be brought to act on the community, professionally visited by them, in the most interesting and favorable circumstances. The physician comes, not when the spirit is chafed by the collisions and disappointments of the world, not when the heart is

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eaten up with a burning thirst for honor or wealth, not when the ear is filled with flattery, or the heart surcharged with worldly pleasure. He comes to men when the premonitions of dissolution are about them; when earthly hopes are taking leave of them forever; when the coffin, the mattock, and the grave are the images that terrify the heart; when wealth has no power, pleasure no zest, worldly elevation no attraction. He comes to men, when, if they themselves have escaped, death is invading the circle of their friends, and when, perhaps, though recently there before, he has returned for another victim. He comes when sympathies are excited, the ear is open, the heart mellow, prejudice subsided, conscience aroused. Easily will a great and useful moral power be exerted in these circumstances, especially by one who is offering his ministrations to remove pain and dislodge an enemy lurking about the fountains of life. The man who has received the antidote of a physical disease from his medical adviser can scarcely refuse to respond to his representations of the grand infallible remedy, provided by divine mercy for deep moral leprosies! Like the unseen circulations under ground, which nourish luxuriant vegetation above, the religious influence of the professors of the healing art, noiseless and unobserved, causes to spring up from its quiet operations a refreshing, delightful scene of moral life. In furnishing to the community physicians who, in addition to talents and learning, are in their character fair exemplifications of the conscientiousness and transforming power of Christianity, who are impressive advocates of its divinity and its sanctions, who are zealous promoters of conversions to its faith and

hopes, colleges will perform another eminent service for Christian civilization.

Western colleges open a still mightier influence in favor of a Christian civilization by the education of a pious ministry. As it will be a smaller number every year who will assume the holy office without a public liberal education, and as the east will need most of its ministers at home, and superior attractions detain them there, western colleges are to be chiefly depended upon to supply the ranks of the clergy in the valley of the Mississippi. The amount of piety, which, in addition to intelligence, these institutions shall introduce into western pulpits, is, therefore, a matter of no ordinary importance. These pulpits are commanding positions. They are like impregnable fortifications, in no danger of being interrupted and stilled while delivering their volleys of truth. It does this profession injustice, however, to liken its action to the modes of worldly warfare; its weapons are not carnal. I only allege that it is a decided advantage that the pulpit is free, and puts forth its holy power unforbidden and unsilenced! Partially as the country is now supplied with a ministry, the whole number of addresses to the people from the clergy is ten times greater than those heard from all other sources whatsoever. Were the ranks of the ministry full, and were the people gathered into congregations of five hundred souls each, there would be not less than one hundred and forty-four thousand serious discourses delivered in the western valley every week, seven millions two hundred thousand every year. Many of these would be delivered to docile childhood and to susceptible youth; many to the seriousness and subdued attention

found at the house of death ; a large number to the reverence and expectation assembled in the sanctuary on the consecrated Sabbath ; others to a deep and general excitability, produced by a special heavenly influence. When it is remembered what infinite subjects and interests are involved in these addresses, when it is remembered that whenever, wherever, to whomsoever God's messenger speaks, he finds an undismayed, unhushed conscience has spoken before him, has pierced the dull, cold ear of transgression, has arraigned the criminal, has arrayed the witnesses, has given intimations of the awaiting, tremendous doom, who shall feel himself able to take measurement of the power of a holy ministry ? True, it is a people dead, thrice dead, in trespasses and sins, to which the pulpit brings its messages ; but it preaches Him who is himself the resurrection and the life. It proposes an omnipotent mercy as the agency to create, out of the bones and dust of a universal ruin, a regenerated and sanctified population !

There is an additional influence invariably attendant upon the ministry, which should be included in an estimate of the aggregate action of the pulpit on civilization, — I mean the power of the Bible. The Scriptures and the ministry are inseparably associated. As the servants of Christ carry the sacred volume with them, to be the standing letter of their commission, the record of their instructions, and the treasury of their communications, they will always actively and widely circulate it among the people to whom they minister. They will introduce it to them as God's unsealed, only statute book, God's only communication to the revolted, proffering pardon and peace, and providing deliverance from corruption.

While, therefore, the ministry directly unsheathes, in Jehovah's service, the sword of the Spirit, the same sword, under clerical supervision, unsheathes itself in the families of a wide population. The servants of God in public places discuss, out of the Holy Scriptures, the great doctrines and duties involving the government of God and the destiny of man, announce its denunciations to the hard-hearted, repeat its tones of mercy to the submissive. The Bible passes forth, and more privately opens its lessons of wisdom, its revelations of God and eternity, to the mechanic in his shop, to the merchant at his counter, to the professional man in his office, to the scholar in his study, to the family at the fireside, to the sojourner at his resting-place. The pulpit and the Bible are never severed; they multiply their labors, diffuse their instructions, do all their works of love on the same theater. Like the twin stars in our sky, they move and shine always together. A ministry warmed and ennobled by the deep springs of an intelligent piety, and attended upon the whole field of its exertions by Bibles, as ministering spirits to echo and sanction its teachings and warnings, exercises a power, in supplying the elements of a high Christian civilization, as incalculable as it is important. From the first institution of the priestly office among the Jews, there has been no human agency on the earth equal to that of the evangelical ministry. A few spirits, it is true, emerging out of revolutions and nurtured in storms, have seemed, for a time, to possess and exert more power. But it has been only for a time. They quickly went down with the subsidence of the elements, which, in the waxing of the tide, had swept them up to their

high places. And even while their dominion and might remained, their rule seemed to be the result of a fortuity of advantages rather than of a personal efficiency, of an accumulation of ignorant physical force, rather than of an inherent Omnipotence.

Besides the regular ministry, there is another army of laborers, of clerical character, of equal, or even greater influence, to be also chiefly furnished by colleges. They are the projectors, the agents, and the advocates of numerous benevolent enterprises. They pass over the land like angels of light; they visit every nook and corner, cabin and village, and city. In various modes they publish Christianity. They wake up its spirit; they apply its power; they carry abroad the whole encyclopedia of moral remedies; they set in operation the active system of practical religious instrumentalities. These self-sacrificing men, pioneers of Christian civilization, church recruiting officers, Jerusalem's city watch, are wide awake when others are asleep; are pushing the work of salvation while others are waiting for a current and a tide to move them forward. These revolving and itinerant lights, these movers of the under currents of religious action, these file leaders of reformation, are an efficient, indispensable adjunct to the general power of the pulpit, and therefore to its special efficiency in behalf of a Christian civilization.

" The pulpit, therefore, (and I name it filled  
With solemn awe, that bids me well beware  
With what intent I touch that holy thing,)  
The pulpit . . . in the sober use  
Of its legitimate, peculiar powers . . .  
Must stand acknowledged, while the world shall stand,  
The most important and effectual guard,

Support, and ornament of Virtue's cause.  
There stands the messenger of truth : there stands  
The legate of the skies ! His theme divine,  
His office sacred, his credentials clear.  
By him the violated law speaks out  
Its thunders ; and by him, in strains as sweet  
As angels use, the gospel whispers peace.  
He 'stablishes the strong, restores the weak,  
Reclaims the wanderer, binds the broken heart,  
And armed himself in panoply complete  
Of heavenly temper, furnishes with arms,  
Bright as his own, and trains by every rule  
Of holy discipline, to glorious war,  
The sacramental host of God's elect ! ”

The entire action and accomplishment of a ministry from the colleges, endued with an elevated piety and a high intelligence befitting the holy calling, no mind but that of the omniscient One can comprehend. The influence which this sacred profession, when full, may exert in favor of a Christian civilization, must be, both in respect to quality and quantity, all that the most intelligent benevolence can desire.

These three services for the west, the creation of eminent scholarship, the improvement and extension of primary education, the establishment of a superior and Christian civilization, constitute the grand design and effort of western colleges. The population of the valley of the Mississippi consists of ten millions, of which two millions are between the ages of five and fifteen. The fulfillment, therefore, on the part of these institutions, of their large, noble purpose, in respect to superior scholarship, popular instruction, and the amelioration of society, would even, at the present time, swell into an accomplishment worthy the efforts of the most distinguished and philanthropic minds.

But these colleges have a work to do, possessing a magnificence and importance greatly surpassing this. It is the fulfillment of the same purpose, the introduction into the whole country of high intelligence, excellent primary schools, and the best civilization, when our entire people, instead of ten, shall have grown to twenty, forty, eighty millions, and our present two millions of children shall have become four, eight, sixteen millions. These last number eighty millions of population in the whole, and sixteen millions for our schools this wide west will contain within sixty years! As these multitudes are to dwell on a soil whose productiveness has never yet been overstated, and is not elsewhere upon the earth surpassed, they will eventually possess sources of wealth and aggrandizement which will turn hither the eyes of other nations as well as concentrate here the grand vitalities, and developments, and energies of our own country. In arming this immense and growing population, therefore, with superior intelligence and a pure Christianity, western colleges will have subjected to their influence materials and elements of incalculable capabilities, and assisted to establish a power such as has rarely risen up in our world. Their mission is a great and a holy one. The actual sum and value of their beneficial influence upon the susceptible millions settled, settling, and hereafter to be settled here, are too vast to be estimated and set down in specific statement. Who can foot up the amounts and measures of light, and heat, and air, and electricity, of alkalies and acids, and oils and nutritious earths, which are employed in the evolution and uprearing of the whole gorgeous, luxuriant, immense vegetation, living and growing, in

summer months, on the face of this broad valley? Arithmetic is baffled; conjecture is confounded. These incalculable and almost illimitable ingredients and agencies are a fit and fair image to us of the elements and influences which western colleges are to aid in furnishing to the multitudes of intelligences which shall struggle, and grow, and thrill, and rise, and labor upon this vast intellectual and moral theater. It were better that our lakes were emptied into the sea, our railroads torn up, our rivers and canals left dry, our prairies turned to sterility, our bland clime changed into northern rigors, than that our colleges should be either extinguished or neglected. Our beautiful land, reposing between grand mountain ranges, would become as the valley of the shadow of death! The adversary would spread out his hand upon all her pleasant things. The Lord cover her with a cloud; in his anger cast down to the earth her beauty, and make her altars desolate.

Western institutions of learning should enlarge and enrich themselves, for influence and accomplishment, with an energy and enthusiasm commensurate with the greatness and value of the service allotted to them. The west should cherish liberally her colleges, as noble sources of her life, her honor, her usefulness. May she ever have those which are worthy of her confidence and her love.

## CONTRIBUTIONS OF INTELLECT TO RELIGION.

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THE value of intelligence and intellectual power to individuals and communities has been the theme of constant discussion and eloquence in this country from the earliest foundation of our institutions. Education has become here a household word. That extensive popular instruction and prevalent cultivation of the higher branches of learning lie underneath, as a large part of the effective basis of true liberty, of social order, of political eminence, is emphatically an American idea. Not more characteristic and national are even our scenery, our cities, our manners. Mental treasures and mental power open their influences into our republican society chiefly through their association with the great social reformer, true Christianity. By ministering largely to the potency and the diffusion among men of this powerful agent, they minister most effectively to a radical and general regeneration of the community. Here is suggested therefore an important subject of discussion, viz., *The Contributions of Intellect to Religion*. This is a matter of deep interest alike to the Christian citizen and the Christian scholar. It constitutes a noble justification of the large appropriations of liberal-minded Christians to the cause of sound learning ; it presents a great and

constraining motive to the church to encourage liberal studies with a generous and hearty patronage.

I. A superior understanding is capable of making an essential contribution to religion by settling satisfactorily its evidences. This is to be done, first, by direct argumentation, and then by clearing away all opposing objections. These labors, though two in name, converge to the same great result, the establishment of Christians on a "foundation of God," immovable forever.

The proofs of religion do not lie in relief upon the surface, do not force themselves upon observation, do not compel conviction. In respect to internal evidences, it is true, a sincere, full-hearted piety affords such assistance to a just appreciation of the value and power of religious truth as partially to supersede research and reasoning. So rich in this case is the spirit's own experience of the scriptural things of God, it either sees no need of following out elaborate argumentation, or, if such argumentation be followed, it admits conclusions with an unusual readiness, satisfaction, and heartiness. But the very communities, where an establishment of the truth of religion is specially important, are always those essentially deficient in godliness, and of course in needed heart responses and confirmations of what God has revealed. Even in this department of the argument, therefore, Christianity must undergo the severest examination, and its internal proofs, as well as others, be stated and urged by the profoundest skill, and under the forms of the fairest logic and the fullest elucidation.

The direct evidences of religion involve several important preliminary discussions. One of these respects

the need and probability of *any* revelation from Heaven. This comprehends elaborate inquiries, philosophical and historical, in relation to the possible and actual influences upon man and society, of all other meliorating causes besides a direct divine communication, as science, literature, government, human systems of morality. Another preliminary inquiry respects the being of a great First Cause. This includes a question in reference to the existence of spirit at all. In the direct establishment of the great fact that there is an uncreated, independent, eternal Creator and Upholder of all things, instruction and proof are to be sought from all reasonings and knowledges; from all matter, pebble or planet; from all mind, infants' or angels'; from outward handiworks or interior mysteries. Even these matters, merely introductory to the evidences of Christianity, lead into very wide fields, and demand much intellectual acquisition and ability.

In proceeding immediately to the evidences establishing the Scriptures as a divine revelation, there meets us, first, the extensive subject of the genuineness and authenticity both of the Old and the New Testaments. This includes a laborious and critical examination of many varieties of external proof. It comprehends the question of authorship, and the whole subject of language, style, historic coincidence, uncorrupted preservation.

Next comes the credibility of the Old and New Testaments. The discussion here embraces the moral character of the sacred writers; their incapacity of being deceived or deceiving in relation to the facts which they declare; the admission of the same facts by thousands, both friends and enemies, who could at

once have disproved them if false ; collateral confirmations from natural and civil history, coins, medals, and marbles.

Then follows the great subject of the inspiration of the Scriptures. This involves an examination of all the miracles of the sacred record, in respect to their nature, design, and credibility, as also of all Popish and pagan pretences to miraculous power. It also involves an investigation of the whole body of prophecies included in the sacred volume, along with their dates, interpretations, fulfillments. Lastly are the internal evidences alluded to as improper to be omitted in the discussion. This is no less a subject than the character and power of all the doctrines and precepts which infinite wisdom and goodness have revealed to the world.

This is but a mere allusion to subject matters claiming attention in treating the evidences of religion, but a rapid reference to general heads, chiefly in the way of simple enumeration. Each topic here referred to runs out into a great number of subordinate branches, and these subordinates have themselves their many ramifications. The most insignificant theme of the whole has thoughts for a volume. No department of human inquiry presents a field of greater width to be traversed, and deeper mines to be explored, than the Christian evidences. There is no subject which requires to be more studied, more questioned, more argued. To be sifted, canvassed, scrutinized, by the most powerful minds of every age, was evidently the allotment designed for Christianity by its great Author. So he intended it should win its way and make its triumphs. Desiring for it no alliance with the

state, no stipend from the public treasury, no authority from legislative decrees, Heaven committed it, in a world of enemies, to the sole advocacy of voluntary friends. This advocacy is itself an intellectual labor, massive and important enough for the most eminent talent which divine Providence has already given or may be expected hereafter to bestow on the church. Whoever reads Warburton, Bentley, Jones, Butler, Lightfoot, Watson, Michaelis, Eichhorn, Lardner, Marsh, and authors like them, numerous and illustrious, will be satisfied that the proof of religion demands more intense thought, more profound study, more accuracy and compass of learning, more power of argument and illustration, than any other one subject, divine or human. The connection of intelligence with Christianity, in the matter of its evidences, is therefore indispensable, vital. As the earnest and able labors of intellect, in settling the divinity of Christianity, settle the question of its existence, its acknowledgment, its power among men,—the value of their labors can be measured only by measuring all the spiritual good on the earth attendant upon revealed religion. There is a vast debt already due from the people of God to gifted intellect, for disclosing to them what foundations lie immovable underneath their Christian faith and their eternal hopes. That debt is more likely to be augmented than diminished. So long as there shall be believing and devout men of increasing zeal, there will be infidels and scoffers waxing bold and bitter against the truth. Whatever other labors of mind shall cease to be needed, therefore, these that settle and fortify Christianity can never be remitted. Whatever other intellectual achievements

may be attempted or neglected, whatever other mental victories may be lost or won, the practical achievements and victories of mind in the sphere of Christian evidences will bear just the importance and value which Christianity itself bears as the great regenerator of mankind. In the whole grand and protracted struggle here on the earth between darkness and light, evil and good, they pioneer and assure the immense result.

These remarks upon the contributions of intellect and learning to Christianity have referred to direct proofs, to a settlement of its own foundation, not to alleged objections and hostile attacks. Elevated intellect and intelligence perform another important service in behalf of the Christian evidences by removing averred difficulties and repelling assailants. There is a good illustration of this service in the successful disposition which has been made of a plausible geological objection set up against the truth and authority of the Mosaic cosmogony.

The Christian world was startled, a few years ago, by the announcement, on the part of geologists, that the Scripture account of the creation is an egregious mistake; that Moses has given to the world "a fable of his own time, a mere tradition of a credulous age." The crust of the earth, they confidently asserted, has forty successive strata holding vegetable and animal remains. In some instances, they inform us, aquatic deposits alternate with terrestrial, indicating that inundation and subsidence, a wet and a dry state have, at unknown intervals, been made to follow each other. Each of these forty strata, it is with no less assurance affirmed, could have occupied no less than ten hundred

thousand years. This makes the age of the creation at least forty millions of years, and the six thousand years, as stated in the Bible, no more than "a single hour of the almost innumerable centuries" which have elapsed since the worlds were made. Even the distinguished Babbage was confounded, we are told, by these unhesitating assertions of geology, and, abandoning the old interpretations of Moses, was driven to the confession that our ability to interpret the Hebrew records of the creation is not to be depended on. "They are," he states, "like an antique marble, the terms of a lost language which we can not hope to recover." Powell tells us that "the Mosaic statement was intended indeed for an historical narrative and a literal history, but is the language of figure and poetry," so that Jehovah, in accomplishing the work of creation, is revealed, as in the ritual dispensation, "under the veil of apologue and parable." But what, then, is to become of the simple faith of the Christian world? If the great mass of believers, lettered and unlettered, have been deluded by the apparently perspicuous narrative in the book of Genesis; if that be either an allegory that is inexplicable, or a plain statement that is false and groundless, what assurance have they that any part of the Scriptures is sober, intelligible truth, or a communication from Heaven? There is no need of alarm. Whenever religion needs from the human mind a service, however great or difficult, intellects of adequate power appear and perform it; whenever a cloud settles on the pathway of truth, a luminary of competent effulgence rises to scatter it all away. The unsophisticated people of God, a while in sore dismay, saw the darkness which was shut down

thick before them suddenly taken up and gathered in behind them in the face of their pursuers, so that their own way was left all opened and clear. Gifted servants of the church gave themselves to the interpretation of the Mosaic narrative, who dissipated the obscurity which had been created, and presented the whole subject to the believers in the Bible, in a form most intelligible, luminous, and satisfactory. The exposition of the scriptural account of the creation, now alluded to as an entire removal of the modern geological objection, is concerned chiefly with the true import and relation of the first two verses of Genesis. The sacred volume sententiously opens: "In the beginning God created the heavens and the earth." Here is the immense announcement, that at some epoch "in the flow of infinite duration," at some point not revealed, having an eternity previous to it, "so much of this world as first had existence came into being solely by the wisdom, the will, the power of the one and only God." "In the beginning God *created* the heavens and the earth." The great act as here declared was no modeling, no second forming, no designating to a special purpose, but in the full and proper sense a *creation*—literally, without preëxistent materials, a creation.

The second verse, in sublime simplicity, adds, "And the earth was without form and void, and darkness was upon the face of the deep." Here it is pertinent and important to inquire, What is the connection of this statement with the previous one, of an actual, original creation? Hebrew scholars are all familiarly aware that the particle standing between the two announcements rendered *and* may be copulative, or

disjunctive, or continuative. Some competent philologist who has examined the sacred text assures his readers, that on the first two leaves of the Hebrew Bible the word is translated *thus, but, now, also*. A most natural, fair, legitimate version of both passages, therefore, is this: "In the beginning God *created* the heavens and the earth, but the earth was formless and void." At one epoch, in the infinite past never to be revealed or known, came the visible creation from the omnipotent hand of Jehovah: at another epoch, comparatively recent, where the scriptural narrative begins, the earth was in a condition of disorganization and ruin. The next and third great fact in this history is, that in six natural days God renewed, readjusted, improved the earth and the heavens, for the residence and happiness of man, a more intelligent and dignified inhabitant than had ever before occupied it. How long a period elapsed from the proper creation as stated in the first announcement, to the waste and desolation stated in the second, out of which arose the munificent arrangements of the six days of almighty power, we have no information. Between these two points there might have revolved millions, tens of millions, or even hundreds of millions of years. Be it so then that geologists are right in their judgment, that the present mineralogical constitution of the earth must have resulted from the working of unnumbered and almost incalculable centuries. We point them to this immense interval to which neither God nor man has stated the boundary. We allege that here was room and facility for all the changes which are alleged to have been wrought. There is nothing in the divine

record to forbid the supposition that they were then effected, but every thing to permit it. Doubtless that unmeasured tract was largely occupied with production and deposition, submersion and elevation, the extinction of some races of plants and animals to leave their impressions, the creation of others to follow them. These successive cycles of growths and decays, of formations and re-formations, assisted unquestionably to fit the world for the higher order of physical life and of sentient being for which it seems to have been designed. No less probably did there accumulate, in subterranean recesses, coal, metals, and other materials for the denser population of the later and millennial centuries of the world. It seems well, wise, worthy of God, during those previous ages alluded to, thus to hoard up treasures for an exalted race of beings afterwards to be created ; as also, when in fullness of time his noblest creature was actually formed, to make for him a fair and fitting residence by reducing the world to a more perfect order, to a higher illumination, fertility, and beauty than it had ever known before.

Where, now, is the triumph of geology over the truthfulness of the Scripture history of the creation ? The sublime and graphic narrative of Moses is retained with its most simple and obvious interpretation, and yet a space of untold ages found, sufficient for all the stratification, deposition, upheaving, dissolution, which students of nature profess to have discovered in the crust of the earth.

This is a single instance in which, in a pressure and an exigency, the learned friends of religion have rallied and risen in power to her aid ; in which intellect has

met intellect, research met research, science met science, and thereby the Bible been rescued from the polluting hand and calumnious breath of the infidel and profane, and a new volume of light been gathered from the collision upon its great and sacred truths. Constant service, of a similar character, is urgently demanded of all strong, educated minds devoted to the defence of religion. The Scriptures are exposed to all the insidious thrusts, the bold misrepresentation, the ingenious sophistry, the venomous sarcasm of which the most perverted and powerful intellects are capable. They are also exposed to be rejected by great numbers in consequence of objections which act covertly and silently on the mind and heart. What doubting men are not able to substantiate as actual difficulties of revelation, they hesitate to speak of, but nevertheless leave lying secretly in their minds unsolved to undermine and shake their faith to its foundations. It is not easy to measure the value of those researches, arguments, illustrations which, after the truth of religion has been settled solidly by direct proofs, then solve and clear away the pretended absurdities and imperfections arrayed against it by sneers, insinuations, and open allegations. Through such intellectual contributions Christianity goes to an infidel world with new invincibility — to Christians, unlettered as well as others, with a fresh assurance not only that there is an immovable rock underneath them, but that no hostile endeavors shall ever be able to force them from their solid foundation.

II. Learning may bring important aid to Christianity by the exposure and removal of the erroneous systems of faith and counterfeit forms which ever attend its promulgation.

The first effort against religion, just now considered, was designed to destroy it outright by invalidating, directly or indirectly, the proofs adduced of its divine origin and character. Other endeavors, no less formidable and violent, are made to alloy its crystal purity, to mutilate its majestic form, to obscure its perfect light, to debase its glorious doctrines, to sink its infinite claims, to diminish its supreme authority.

Christianity has been often deeply vitiated and marred by the modelings and tingsings of false and visionary systems of philosophy. The indefensible novelties and theories of philosophical speculations, attractive by an obscurity taken for profoundness, impressive by a mysterious nomenclature, taken for an extraordinary originality, have generally first deceived even their enthusiastic authors and advocates themselves. Then, under the bold impulse of personal confidence, and the quenchless ardor of personal sincerity, they push their erroneous and mischievous reasonings into every department of religious opinion. These false philosophies gain the more believers and become the more dangerous in consequence of their studied and boasted alliance with many fundamental, revealed, endeared truths. Suspicion is in this way laid asleep, and the most absurd and ruinous dogmas, because linked with principles precious to the heart, are extensively swallowed without struggling or fear.

The ideal philosophy, numbering among its believers some of the most distinguished of modern metaphysicians, as presented by Kant, Fichte, and others, sets out with the great, noble truth, that the thinking element in man is an existence which, though lodged in a physical frame, dwells in its own principles of

life, action, and duration, isolated and independent. This is a glorious philosophy, exclaim its disciples. In making the spirit an essence, an energy, a being irrespective of the body, it makes it a true divinity within us. The next allegation, no less honorable and elevating to our spiritual nature, is, that the soul, beside an endowment of independent powers, is capable of thoughts and emotions entirely foreign to the senses and to the material world. This is by far a greater exaltation. The spirit of man is now presented clean, high and superior above "all the grossness, all the fluctuations, all the dissolutions" of material things. Change and perish the heavy elements about it as they may, itself, a richer and nobler existence, pursues its inquiries and happiness in a sphere exclusively its own. This captivating idealism advances another step in its speculations. The soul, so independent of the body, so foreign and superior in many of its feelings and thoughts to the senses that minister to it and the materiality in the midst of which it lives, possesses, it asserts, innate thoughts, "thoughts before and without thinking," in other terms, innate knowledge, "knowledge before and without studying." This is an ascription of attributes to the spiritual man, decidedly and broadly in advance of the previous bold liberality. Here this plausible, insinuating system waxes utterly fearless, and from these premises, regarded by it as high vantage ground, leaps to a hazardous and fatal conclusion. The little world within, constituted of elements so rich, so independent, so powerful, so original, so self-living, and self-advancing, it positively alleges, *is itself all that is really existence*. The external world, it assumes, is

only forms of what exists in the mind, so transferred by a beautiful fancy as to appear an outward scene. *The reality* of nothing, it is maintained, can be proved, save our own minds. Objects without are inferences deduced from intellectual phenomena, and exist solely as mental affections. The philosophy of Cousin is of the same school, with some modifications. This writer admits the existence of things external, but insists strenuously that there is but one substance in the universe, and no substantial distinction between God, man, and the material world. Thus the French philosopher, notwithstanding some juster previous opinions, arrives at the same position which the German metaphysicians had reached before — cold, desolate, unmitigated pantheism. Consistent with their peculiar reasonings, Kant and Fichte assert that we neither know nor believe any thing of God separately and independently of our own minds, and that the Divinity is nothing more than mind, considered absolutely and not individualized in any particular being. Cousin, as just stated, sees no distinction between God, man, and gross, dead matter! This teaching is more than pantheism. It is dark, absolute atheism. It shuts the Creator out of his own world. We had thought ourselves with exalted emotions, evermore, in the impressive presence of his great, infinite attributes. But this dreamy, infidel idealism annihilates him; extinguishes all his sublime glories forever.

There is another philosophy, the direct opposite of this, which affirms that matter is the only real existence, mind only the principle of animal life, or simply a refined faculty of the body, and the universe, therefore, nought but an assemblage of the forms and

properties of matter. Hume and Helvetius are eminent among the advocates of this gross and infidel materialism. Condillac, a modified disciple of this school of reckless philosophizing, rather dogmatizing, first having planted himself upon the great doctrine of Locke, that sensation or reflection is the source of all our knowledge, jumps to the position at a single bound, that sensation comprehends man's whole being; that his intellectual faculties are modes of sensation, and all his perceptions and affections nothing more than sensations themselves. Man, according to this dreaming, morally and intellectually, is, in reality, the creation of this outward world. Any inanimate figure once endowed with susceptibility of sensation, even less than that of a polypus or an oyster, by the action of external objects in favoring positions and circumstances, will become, without any other aid, a Newton, a Bacon, a Locke. The inspiration of the Almighty to breathe a spirit into man is superseded. Humanity is an irresponsible machinery—a favored lump of organized matter. The world is unpeopled. Immortality is extinguished.

The destructive influence of such reckless theories and speculations can neither be calculated nor conceived. They are deeply tincturing the philosophy and faith of our age. They have stolen to our fire-sides, and succeeded, to some degree, in giving character to the religious meditations and frame of spirit of the people of God themselves. Their tendencies and results on the irreligious world God only can comprehend.

These wild systems are constantly putting on new phases and new names. In every form assumed,

however, they claim to be angels of light. Whenever doubted of, in consequence of their strangeness of visage, they are at once asserted to be new orders of angelic visitants which have never before descended to our world. All these unsound and destructive teachings, whatever their claims to originality and truth, must be met, and their real character and pregnant mischiefs be fully laid open. It is the function of intellect and learning to hold up the brilliancies of truth to such errors and absurdities; if they walk in open day, to reveal the mask by which their true visage is hidden; if they lurk in dark corners, to follow them with a light clear enough to expose their rottenness, and uncover the processes of their deleterious influence. It is not enough that cultivated and gifted minds attempt counteraction and cure when, having widely prevailed and injured, ruinous opinions *force* themselves upon their attention. Intellectual mixtures, at the moment of being offered to a credulous and incautious generation, must, by analysis, have their vices detected and exposed. As guardians of the public safety, these minds may exercise even an earlier vigilance. They may examine the shelves of our metaphysical apothecaries throughout, and label every noxious and deadly article poison, *before* it goes abroad on its work of evil. For this they are entirely competent as well as responsible. Let them, therefore, meet every new dogma and philosophy at its birth, and attend it to the threshold of its public circulation. Let them make men aware what speculations are seeking to enter their parlors, to find their way to the side of Locke and Edwards in their libraries, to mingle themselves in the ministrations of their

pulpits. For this guardianship of men against dangerous intellectual impositions, properly committed to talents and learning, there is no other possible provision. Invaluable, wholly indispensable, therefore, are their contributions against the many stealthy errors which, under the guise of a fair philosophy, threaten the deep and ruinous debasement of Christianity.

Christianity has also been frequently perverted and deteriorated under the two great counterfeits, formalism and fanaticism. The golden calf worship of Horeb, and the service of strange fire by Nadab and Abihu, were early instances of these corruptions. No one appetency has ever appeared in human society stronger than that which has existed to the one or the other of these debasements of religion. Though apparent opposites, they are nearly allied, and as substitutes for evangelical faith and practice equally to be deprecated. Fanaticism is composed of spiritual fervors, elevations, reverences, abstractions, sentimentalities. . It is not so much calm, clear gushings out of a deep wellspring of holiness in the interior of the soul, as flashes and impulsions on the surface. It is not so much a reasonable, inextinguishable love toward God and man, as a pleasing, cherished ecstasy, confined to the heart where it has been awaked. It is more faithful to the suggestions of its own enthusiasm than to its sacred obligations. It seems often more ready to cross wide seas to make one proselyte, than to save a whole community at home from eternal death. It seems more fervent in prayer for an angelic visit and Heaven's endorsement of a favorite dogma, than for divine forgiveness, the indwelling of the Spirit, and personal sanctification.

The man of fanaticism, deeming himself the special and privileged favorite of heaven, the chosen of God to see visions, dream dreams, and receive revelations, is much blown up with spiritual pride, self-confidence, immense expectations, but much and alarmingly wanting in grace and ripeness for the kingdom of God.

Formalism is the natural offspring of fanaticism. Our sum of excitability being quickly exhausted by extravagant enthusiasm, the moral system sinks to lethargy, just as debility follows fever; just as coldness of heart to actual wretchedness succeeds extraordinary sensibilities in behalf of fictitious woe. The spirit, after flaming, fanatical zeal, being left callous and petrified, outward religious services will be necessarily soulless forms. The grand defect of formalism is the same as in fanaticism, a destitution or exceeding depression of real godliness. Piety faded or quite extinct, all the rest is ceremonial inevitably, as the juices ebbing, or wholly gone, our tree is a dry form. It is true also that men, in consequence of being painfully sensible of interior deficiency, make active and eager search after some imposing externals and physicals as a pacification to the conscience. Wherever the tendency is to the outward as a substitute for piety, nearly in the proportion of men's departure from the healthy, inner glow of godliness will be their adoption of ostentatious observances, just as we thicken our exterior costume when we recede from the fire. Formalism is attended by a peculiar metaphysical style of thinking and of religious inculcation. Metaphysics are fled to, in the absence of a true inward life, in order to escape the law of the Lord, which is exceeding broad, in order, amid unintelligible subtle-

ties, to hide away from the frowning visitations of the Almighty. In the same way diplomatists escape a present submission, or an impending vengeance, by inexplicable discriminations and mazy discussions of right.

The two great instances of fanaticism and formalism are paganism and Papacy. But unfortunately these are not the only instances. In every place upon the earth where religion has had a settlement, in every condition to which religion has yet attained, there has been reckless enthusiasm, artificial fire, zeal without knowledge, as also excessive reliances upon forms, garniture, physical sanctity. Both these corruptions pervade all religious communities at the present time, and are working moral evils great and fatal. One is a scorching flame, the other is a shivering cold. What that is green or living of the fairest spiritual scene will be likely to remain without blight or injury from their presence? Assuming, as do their counterfeits, to occupy among men the place of true religion, to breathe her benign spirit, to possess her elements of power, and to bear her treasury of blessings, unless their heartlessness and impotency are made to be distrusted and abandoned, little can be done to bring men under the legitimate, transforming influence of a scriptural faith, piety, and worship. Why should they flee to the true ark who deem themselves in a sound ship already? How shall true coin be made to circulate, so long as a spurious currency is permitted to subserve the purposes of exchange? It is indispensable that these false and destructive substitutes for religion be swept clean away, and the ground be left free for all the accomplishments of power and mercy within the reach of a true evangelicism.

Mind in its best endowments is able to render here an invaluable service. Much to be relied on for the removal of fanaticism and formalism, it will be instantly decided in the encouragement of all that tends to give health, depth, and vigor to existing religious susceptibility and piety. A large intelligence has decidedly such a tendency. Sound, able thinkers will be likely to preserve that calm, profound, equable, intense condition of the moral affections which must act strongly to secure themselves against a superstitious and spurious Christianity. The fact that a corrupted faith and worship sometimes have carried captive talents and learning, does not prove talents and learning not conservative, only not resistlessly so. Besides, self-preservation, good, ripe minds may be to wide communities the source of a general mental cultivation and liberal mindedness, which serve strongly to resist and remove tendencies to ecclesiastical delusions. Such minds have in their power other forces against this drift of society towards extravagant fire and icy cumbrousness. They can moderate, rectify, guide. On the principle of preoccupation and substitution, they can offer to combustible zeal and staid ceremoniousness, objects and services which are sufficiently exciting, arousing, regular, imposing, at the same time that they are truly pure, philanthropic, and ennobling. Christianity has glories and duties suiting such a purpose perfectly. As a dogma, a principle, a faith once delivered to the saints, it is not a body of cold facts and dry mathematical verities, but a system of doctrines and announcements possessing momentous, thrilling, unutterable, infinite interest. As a practice, a worship, and an affection, it is not a mat-

ter of frigid and measured legalities, reverences, pharisaisms, but a spontaneous life, an ever-breathing devotion, a whole-hearted benevolence. If in this its own warm, spiritual, exalted character, the religion of the Bible be presented, it may take up and appropriate to the noblest purposes most, if not all, the formal and fanatic material which exists in a community. This would be avoiding an explosion by opening an ampler chamber for the urgent element, an overflow of banks by making a more capacious channel for the current. This would be dissuading from reliance upon the image and the shadow, by showing the original and the substance. Whenever men's susceptibilities to the beautiful, the sublime, the pure, have been skillfully ministered to by fair representations of the infinite, grace and glory investing the objects and truths, the duties and hopes of religion, a false relish for the superficial and gorgeous without, and the visionary and ecstatic within, have been vastly discouraged.

Let religion be set forth, therefore, by its learned friends as it is, a great light, and life, and power. Let it be carried by them into the hearts of men as an inspiration and a resurrection, so as to leave there a feeling soul "under the ribs of death." Let the cold and drowsy be made to feel it all about them as something which shines, sparkles, warms, awakes; the enthusiastic and impetuous, as something which bends the spirit to penitence for sins, insists on a full sanctification, moves to live soberly, righteously, and godly.

The last remark in reference to living righteously and godly suggests that an injunction of earnest religious activities, by the guardians of a pure Christianity, will act as a valuable remedy against fanaticism and formalism. None disposed at all to religion

are satisfied with mere faith and feeling. Without efficient service there is a painful consciousness of deficiency and a consequent strong longing and impulsion towards either actual or outward doing, the semblances and accompaniments of outward doing, or, in lack of these, an additional quantity of soul reveries and sallies of passion. If great labors for human good are not made to occupy, and absorb, and gratify men, they will become greedy of rituals, and robes, and processions, and bodily subserviencies, and ghost visits, and supernatural illuminations, and spiritual ecstasies. Let the abettors of an uncorrupted religion learn a lesson here, and undertake to satisfy the noble thirsting of the human spirit for action and accomplishment, by making men conscious under what an accumulation of obligations they live to employ every power possessed and attainable in promoting great, solid utilities around them. Let them seek to set men alive to the construction of society in nobler forms, to the awaking of masses of sleeping intellect, to self-sacrifices for the banishment of sins and woes, to the creation of a rich scene of moral life and heavenly righteousness.

Let those inclined to become formalists and fanatics be urged to undertake a voyage of peril and shipwreck with Paul, to make a "circumnavigation of charity" with Howard, to spend days and nights in the deep, to plunge into infected atmospheres, to visit the sick and minister to the needy at the imminent risk of life; let them be pushed into sweating labors, until they see appearing under their own hand truth and honor, industry and thrift, enterprise and advancement, education and benevolence, godliness and worship — their unfavorable tendencies will have totally vanished, like

incipient miasmas, the moment the underlying exhalant waters are flowed briskly off to the irrigation of thirsty fields. Our missionary, tract, Bible, and other eleemosynary movements are grand instrumentalities against superstitions in religion. Who ever heard of a stanch, zealous operator in these great charities, or a missionary seated at the foot of the cross, to offer light and life to fellow-men in the midnight of paganism, growing into a formalist or a fanatic? Even the Jesuit himself, though stereotyped into both long before he sets forth on his mission, has his peculiarities greatly meliorated in his new circumstances.

By the methods here suggested; by direct earnest encouragement of a sincere lifelike godliness; by the active diffusion of a large and liberal intelligence; by unfolding to an excitable world an exciting Christianity of great grandeurs, great illuminations, great ardors; by arousing mankind forth to all practicable activities, sacrifices, accomplishments — by these and other means not alluded to, intellect and learning may make truly important and munificent contributions in behalf of an uncorrupted religion.

III. Intellectual acquisition and power contribute essential assistance in giving religion influence on man and society.

This aid is rendered in the first place by promoting a fuller understanding and appreciation of divine truth. Of the vast and infinite things of Christianity, there will be a large and clear apprehension, other things being equal, in proportion as the mental faculties are expanded, invigorated, instructed. The minds of La Place and Bowditch, in their tender childhood, were incapable of the notion of such a globe as

Jupiter. The figures which represent its circumference, and diameter, and superficies, through feeble capacity, could convey to them no adequate conception of so immense a world. But in the maturity of their powers, those mathematicians weighed that orb as in a balance. They measured it as they would their own paternal acres. Among the innumerable bodies which people the regions of space, it was almost as familiar to them as a geological specimen upon a shelf of their cabinets. So the great system of religious truth comes to be opened and apprehended as the mental powers wax in maturity and strength. It is not the more profound and exalted themes alone of which this is true. There is not one subject of Christianity that does not reveal a more precious wealth, as a more keen and penetrating vision is turned upon its interior depths. Many, in their closer surveys of the Bible, have found pearls, apples of gold set in pictures of silver, upon that familiar ground over which their minds had continually passed without fixing upon a single jewel. Such truths as these—God is a Spirit; the law of the Lord is perfect; Christ died for sinners; the dead shall be raised; there shall be no night there, for the Lord God giveth them light—such truths often appear to the superficial biblical reader as commonplace, spiritless, worn bare of all impressiveness, like oft-told proverbs; but to profound thought and inquiry, to an enlarged understanding, they develop a life, and a light, and a breadth, and a fullness, and a sublimity, and an opulent meaning sufficient for the mind of the archangel. Should the aeronaut attempt to rise and look into one of the planetary orbs, the disk and circumference of the luminary would, as he

drew nearer, constantly expand and grow brilliant to his eye. So heavenly truth unfolds her great nature and splendors to the student, devoted and venerating, who pushes his intellectual powers farther and farther into the sanctuary of her inner elements. The great, penetrating mind of Edwards probably appreciated as much of the wonders of redemption, when he died, as many of the spirits whom he found in heaven singing the song of the Lamb. To the holy enthusiasm of his great and unrivaled understanding, the exalted theme continually, as he studied, opened up immenser, diviner glories. To the scriptural Payson, familiar with celestial things, the declaration, "There is no night there, for the Lord God giveth them light," was well nigh, it may be, at his departure as full of rich and glorious meaning as it was to the angels waiting at his pillow to conduct his spirit home. His earnest, expansive, up-traveling thoughts had dwelt on the eternal illumination proceeding from the heavenly throne, in contrast with the physical and spiritual gloom of the present scene, until in holy rapture he was carried out of himself, so as to seem almost as much acquainted with heaven as with earth.

In the same manner does every prominent doctrine of revelation discover truthfulness, interest, importance, in proportion to the reach and power of the intellect employed upon its examination. That enlarged, strengthened intellect should thus augment man's appreciation of Christianity occurs on the simplest principle possible—the advance of appraisement on the development of new values. It is pleasant to know that, while more adequate apprehensions of the beauty and power of religion invariably reward the vigorous

employment of great intellectual faculties, the field of divine truth is large enough and rich enough for those faculties at their highest possible power, at their farthest practicable advancement. Christianity comes to men with rich interior excellences, and with glorious exterior revelations, which none by searching can find out unto perfection, and which to the profoundest human inquirer are a depth ever deepening, a light ever waxing, a divinity ever diviner. They who seek the invigoration and enlargement of their intellects, for the sake of entering personally into intenser radiations of sacred light, and of introducing themselves to a higher transforming religious power, act under the influence of a truly exalted motive.

But few feel the impulse of this grand, high inducement. While Religion stands illustriously revealed—while presented to the world are her immense truths, her full treasury of divine influence, her luminous instructions from nature, providence, and the Bible, her munificent arrangements for the immortal hopes and infinite happiness of man—the majority of the population of even Christian lands, under an unnerving palsy and deep slumber of intellect, grope on almost unaware of the full religious light and vast heavenly power which are provided for them—almost unblessed by either. Whoever assists to recover and elevate mind, so that it shall attain a superior understanding, and deeper enjoyment of the true elements and purposes of Christianity, has done a service like that which opens the eyes of the blind man upon the before unknown glories of this outward creation; like that which conducts untutored pupilage, never before beyond the few bright points on our nocturnal sky,

far out among the vast, brilliant, innumerable orbs composing the stellar universe of modern astronomy. He performs an infinitely higher service. Unwaked, unthinking intellect he opens upon a far grander and wider field, upon spiritual creations, designs, consequences, illuminations, beatitudes, infinities, perfections, which reduce to perfect insignificance this whole physical system of things, bear though it does the impress of the great Maker's hand. Intellect and religion ought never to be disjoined. While the latter is acknowledged and received for its divine excellences, let the former be revered for its capacity to explore and appreciate them.

Besides assisting to a more adequate appreciation of Christianity, increased vigor, furniture, and refinement of the mental faculties contribute important aid in giving religious truths and precepts power on man and society. This they do by opening accurate and intelligent views of human character, mental and moral, as also by furnishing a nice perception of the true modes of reaching and molding it.

In every effort at influence, it is as important to understand the nature of the materials to be acted on as it is the capacities of the agency relied on for the result. A successful inculcation of religion as imperatively requires a full knowledge of man, the subject of influence, as of the treasury of divine truth, the source of influence. The business of making Christianity effective upon men is essentially the business of education—education in one of its highest departments. As in all other teaching, therefore, so here, a great radical qualification is a thorough acquaintance with the intellectual and moral powers

which are to receive religious nutrition and training, as also a special tact in feeding, guiding, advancing them. Religion, beyond any other subject of inquiry, has its mysteries, its unrevealed, and to finite minds in this present world unrevealable objects, operations, purposes. In order to prevent a waste of intellect in fruitless researches, all teachers of religion need so to study and measure our mental faculties as to be able to lay down the boundaries beyond which it is impracticable for them to advance.

In the present as well as former ages, time and mental energies incalculable have been employed upon ethical and theological speculations in the form of attempts to sound the unfathomable, ascend the inaccessible, explore the undiscoverable. To conduct men amid the sublime doctrines of religion, hard to be understood, to open them into the immensities and glories of divine things just where and just so far as they have strength to go and power of vision to see, powerful and judicious minds are entirely indispensable. Such minds, by means of their knowledge of the capacity of the pupil intellects committed to them, and by means of their skill in conducting their inquiries, will clear a pathway through many profound speculations, and over many high tracts of thought, where otherwise they would have been in thick darkness and confusion. Thereby will they make them possessors of many rich, lofty, and momentous truths, which without this assistance would never have been attained. Religious instructors and guides must be accurate and skillful mental philosophers. Preposterous it would be, in the business of secular education, to send dispensers of knowledge abroad so ignorant

of the popular mind as to propose the doctrine of fluxion when they ought to teach the multiplication table ; to unfold celestial mechanics when they ought to acquaint men with the value and relation to themselves of the simplest laws and agents of nature. Equally absurd would it be for Christian educators to attempt religious inculcations without such a deep insight into men, and such a teaching skill, as shall enable them to discourse their holy lessons with ingenious adaptations to intellectual capacity and spiritual want, and also with most luminous and attractive elucidations. Nothing less can make these lessons understood, welcome, powerful, transforming.

The teachers of religion should be able moral philosophers, skillful anatomists of the human heart, profound students of human obligations. Men have their religious prejudices and religious idiosyncrasies. These are by no means to be countenanced or cherished ; but, in order to bring religion into full and legitimate action upon those under their influence, must be carefully studied and consulted. One class of men, in consequence of a peculiar pride of intellect, are wholly impregnable to religion by any address, however powerful, made to their understanding. No logic, human or scriptural, can force a passage to their consciences. But through their hearts these persons may be the most quickly and easily accessible of all to whom the advocate of divine truth brings his messages. The moment their sensibilities are appealed to, the full depths of their spirit are opened in living warmth to all the announcements and claims of God. There is an opposite description of men, who are capable of being influenced almost solely

through their mental faculties. To be dictated to and ruled by any thing so inflammable, and variable, and ungovernable as human feeling, they regard as unmanly — ignoble. They bow only to unimpassioned intellections, to sober, solid thought, to clear, pure reason.

The former of these classes thirst for the pathetic rather than the deliberative, the practical rather than the theoretical. Their souls are a life rather than an existence, an excitement rather than a character. An hour at the cross originates in them a more effective impulse to duty than all the philosophizing upon the atonement ever given to the world. A brief experience of the joy and profit of the sincere worship of God is more valued by them than libraries of metaphysical theology concerning the divine attributes.

The latter of these classes are at home in the bosom of the Westminster Catechism. Their hearts become most deeply moved in the presence of the sublime doctrines of Christianity, divine justice, divine purposes, divine sovereignty, divine law. Their moral temperament is a philosophy rather than a feeling, an obedient principle rather than a spontaneous enthusiasm. They turn to the crucified Jesus with the profoundest emotion at the end of a clear, cogent, naked argument on human depravity; they come to their firmest resolves to duty under the thunders of Sinai; they lift up the highest thanksgiving to the Almighty under the exhibitions of his eternal power and godhead.

The chief business of Christian instruction is to reach the human heart. Here the grand effect is first to be produced. If teachers fail here, they have done

nothing ; if they succeed here, they have done every thing. Carrying this is carrying the great central power—all that wait upon its influence go along with it ; is carrying the capital—and the government, with all dependencies, is included in the capitulation. The surrender and consecration of the heart to the piety of Christianity will invariably commit the understanding to the theory of Christianity, as also the physical man to its prescribed and visible labors. If the moral spirit of man occupies a position so vital, issues influences on our intellectual, religious, and physical being so elemental and controlling, then is a profound study and full knowledge of this busy inner world radical and most efficient in pushing the conquests of religion out upon mankind. The heart has a surface and a subsoil culture. The unskilled often waste labor by efforts upon the outside of the soul. The wise, spiritual sower, valuing little the premature, scorching, brief productions overgrowing strong places without much depth of earth, seeks to go down with his seed into the moist, nutritious, unexhausted depths. Germinated, rooted, nourished there, plants of righteousness spring and grow under his hand, thrifty, stable, luxuriantly fruitful. Dropping this figure, the intelligent moral instructor creates moral sensibilities, and works other renovations in the warm, prolific, protecting center of the soul, where there is less liability to those untoward influences which efface superficial impressions. The introduction into this rich interior of the spirit of a religious infusion and power which shall outroot the corrupt, assuage the excessive, resuscitate the dead, refresh the parched and sterile—this is an accomplishment in which the student

and teacher of the heart finds room for all his possible skill; and ordinarily, no doubt, the Holy Spirit, other things being equal, produces saving and sanctifying results proportionate to the amount of it which he employs.

The passions of the soul have their own appropriate language. In this, when free, they always speak; when addressed in this, they listen, and wake, and respond. The heart has no appreciative ear to the nomenclatures of the exact sciences, to the delicate distinctions of metaphysics, to the statistical accuracies of historic narrative. These are as illy fitted to arouse and instruct as Hebrew or Arabic lessons to effect the pleasure and education of the nursery. The human affections lie cold, unstirred, unheeding, until those chosen voices fall upon them in which they were ordained to breathe, and be addressed. "A stranger will they not follow, for they know not the voice of strangers." Here is presented a large opportunity for the use of intellectual furniture. To know thoroughly the best language of the passions, so as thereby to exert over them the highest acquirable power, is an attainment indispensable, rare, and invaluable. The affections of the heart are reached and influenced through appropriate objects, made to be their stimulant and their food. At the presence of these, invariably they kindle, grow, control, impel. Proportionably as these are unfolded, augmented, exalted, emotion rises to affection, affection to passion. When, on the contrary, these are removed, obscured, depreciated, feeling cools, sleeps, passes into a mere susceptibility. In graphic detail, in descriptive amplification, develop to a neighborhood a deep, unpro-

voked, irreparable injury, and then, in full life and light, picture the malicious injurers. You have waked a turmoil and a fire which are almost uncontrollable. The excitement grew as you proceeded, first to indignation, then to resentment, next to rage, at last to active revenge. In the same manner, before benevolence present its own peculiar objects; call up for its charity the virtuous poor in their uncomplaining, unpitied sufferings; set down under its eye, for its sympathy, fellow-men in deep ignorance, in irrecoverable corruption, in despairing wretchedness. That benevolence is powerfully stirred; so stirred as no direct appeal and exhortation could at all succeed to stir it. It has become an augmented philanthropy, which many waters can not quench. It is out and abroad, against all obstacles, with both hands full of blessings for them that need them. With what religious power is the advocate of Christianity invested, by means of a superior intelligence which first acquaints him familiarly with the large circle and variety of scenes, subjects, and objects fitted to act thus almost irresistibly on the heart, and then endows him with a gift of living and life-giving description, adapted to develop and present, in their full character and impressiveness, these excitors of the soul!

The heart is a crowded world of antipathies and inclinations, repulsions and propensities, hates and loves, fears and aspirations, apathies and sensibilities, self-approvals and moral regrets, sadnesses and joys, angers and gratitudes. Almost innumerable are its susceptibilities of emotion. These multitudinous capacities and states of the moral spirit are deeply and somewhat obscurely involved with each other. Each

is a power influenced and influencing, whereby essential modifications are induced upon all of them. Often before a given and desired state of the moral spirit can be produced, powerful antagonist emotions are to be cooled and hushed. In some instances, an affection can best be reached and nourished by means of an influence on some cognate and sympathizing passion. Frequently a heat in one portion of the heart creates a fire in its immediate neighborhood, and at the same time a chill in a remoter region. Some passions seem born to rule, others obsequiously to obey. Some are excessively and dangerously combustible, others are cold, heavy, phlegmatic. The human heart is a legion of powers, capabilities, appetencies, sedatives, explosives; it sets on fire the course of nature; it is set on fire of things visible and invisible, things real and unreal, things corrupt and incorrupt. What advantages has he, who is deeply read in the mysteries and capacities of the inner spirit, in bringing the revelations and interests of religion to bear on its character, to mold it into holy sympathy with God!

There is one spiritual attribute which, more than any other, renders a deep acquaintance with the powers and workings of the human soul essential in giving religion its highest power—we mean its susceptibility to sympathy. Than this no feature of the moral spirit is more marked and apparent, more inseparably part and parcel of our spiritual being. No one renders us so susceptible of being radically and powerfully influenced, and also capable of effecting transformations elementally in the hearts of other men. The soul seems to be but a congeries of sympathies.

Sympathy is a part of all its parts, an attribute of all its attributes. Emotion is no sooner manifested than it is reproduced. Whether the manifestation be in the way of a description, or of a witnessed ebullition, the moment a passion is apparent, it is rekindled in other hearts, just as a luminary suddenly out in the heavens is instantly seen in the waters underneath. Joy in one heart, spontaneous or induced, has its echoes and reëchoes in as many hearts as can be placed within its electric circle. So grief witnessed at once passes to be grief experienced, anger developed to be anger provoked, gratitude visible to be gratitude kindled, hope demonstrated to be hope caught. So, beyond the meaning of the apostle, as in water face answereth to face, does the heart of man to man. The resuscitation of a fervor in one spirit will be the first fruits of a wide resurrection of kindred feeling. He that can from himself evolve deep moral elements, or picture the powerful stirrings of others, has a key to all the hearts which he addresses, and the means of setting fire to every passion of which they are capable. He wields a power over human character and human worth in the hands of no other reformer. Shakspeare was superior to all other men chiefly in his life descriptions of the heart, whereby he reproduced that which he delineated. His passages, which have never been equaled, and which will never cease to be read as miracles of genius and eloquence, are his true and touching paintings of the deep heavings and breathings of the spirit of man in the great crimes, exigencies, ventures, fortunes of life. So various, so faithful, so graphic, so powerful, so human are these records of the soul's inner workings,

more efficient if not more numerous lessons on moral philosophy may be drawn from the British dramatist than from any professed treatise on that science at present existing. The skill of this great master of the heart, possessed and employed by those charged with the propagation of religion, will arm them with an influence more truly elemental, irresistible, and abiding than any, than all other intellectual furniture within their capacity.

The value of a high appreciation of divine truth and a deep knowledge of man, as qualifications for the business of inculcating Christianity and giving it power on man, may be illustrated by a reference to a few of the ordinary topics of religious teaching. One of these is the total corruption of mankind before God. In the hands of such mental endowments as have been already referred to, this becomes a fact far more fearful, more eventful, more impressive. True, the most feeble and sterile mind might announce from the Bible, "There is none that doeth good, no, not one;" "every imagination of the thoughts of his heart is only evil continually." Numerous similar solemn, graphic, alarming, divine declarations of human depravity might be announced and reannounced. A few persons might be disquieted, and bestir themselves to obtain pardon and cleansing. Most, however, dead as they are in trespasses, would sleep on in their cold graves undisturbed. This doctrine fundamental, most important, from a mind in its best state of discipline, of treasured knowledge, of susceptibility, of action, may receive such establishment, unfolding, illustration, urgency, as to startle the most palsied population, and turn the most ungodly and hopeless to the immense

and amazing interests of salvation. If man's depravity has not a full and faithful exhibition, Christianity is largely robbed of its rich meaning, its plenary mercy. Measurement of the soul's leprosies is measurement of the gospel's remedies. Preaching the fall is preaching redemption. The minister of religion, possessed of a powerful mind and a large intelligence, is enabled to carry a revealing light into the regions and sepulchres of moral death which will be likely first to wake and alarm even lifeless corpses and perished bones, and then to prompt to Him who is the resurrection and the life, such an agonizing and sincere cry for deliverance as will not be left unheeded or unanswered. This theme, human depravity, holds clustered influences, in the opening of which upon mankind, the mind's whole attainable skill and power may be vigorously employed.

There is another theme, embracing many subjects, which rich and powerful intellect is capable of investing with a vastly-augmented power on mankind. We refer to the great object of religion, Jehovah himself. Minds of the most exalted powers shrink from such an immense, incomprehensible Being, as a subject for communication and impression. Is not the infinite, they instinctively inquire, incapable of statement, and the perfect of illustration? The fool in every population has said, "There is no God." The majority of even Christian communities, though in words they acknowledge the supreme Ruler, live almost as unawed, disobedient, and undevout, as if he had either no existence or no manifested attributes or claims. But however men may disregard, deny, withdraw from the great Builder and Maker, he is, as was to have

been anticipated, very largely revealed by the things that are made. Largely should he be recognized. It is a great service on the part of superior mental endowments to interpret the divine exhibitions and present the Almighty truly and competently to the practical atheism which prevails. This service is rendered the more valuable and important by the fact, that many developments and traces of God are, to careless observation, partially out of sight. In the outward world of matter are laboratories, and elements, and combinations; in the interior world of mind, capacities, and workings, and energies; in Providence and the Bible, depths, and riches, and perfections, which, because a little underneath the surface, are much overlooked by the unthinking and unstudious, although bearing exquisite and crowded traces of a divine goodness and skill. Into these covert wonders of the infinite Author of all things, gifted, searching, and curious minds are able to enter and read out to mankind glorious lessons of God which had not been heard; and reveal a constant and irresistible divine contriving and accomplishing within, around, above, beneath, of which there had been no consciousness. This would be in effect to remove clouds and darkness, and startle and impress men by a sight of the Deity right about their pathway, their bed, their going out and coming in, their down-sitting, their up-rising, their thoughts, their heart-movings.

There is a service of superior minds no less needful in presenting the Deity from those portions of nature, Scripture, and providence, which palpably reveal him. Men fail to observe what one that runneth might read; they fail to understand what the wayfaring man,

though a fool, need not err in. There are a thousand voices speaking of God, which, though audible, multitudes do not hear; there are a thousand things visible, bearing graphic memorials of him, which they do not see. Every thing moving manifestly evinces a divine mover; every thing occurring has written upon it, in most readable characters, "Thus saith the Lord;" the Bible is one universal remembrancer of the great Eternal, and yet people neither know nor consider. It is within the province and power of the gifted teachers of religion to present the grand scene of things created, things transpiring, things revealed, as one mighty mirror of God, and then turn the eye and the heart of man full upon the great, divine character imaged to them there. Such an introduction of families and individuals into the actual presence of the infinite One when his holy attributes are all visibly about him, when his eyes as a flame of fire are felt to be piercing into the heart and the life, must tend to awe and ameliorate the most reckless and obdurate generation. Great impressiveness may be gained by selecting some single feature of the Divinity, and making a special representation. All the excellences of the divine Being, concentrated into one vast glory, are likely to dazzle rather than to impress and influence. As an illustration of this individualizing method of making a strong impression, suppose the other attributes to be neglected, and the great Eternal to be offered to contemplation in the character and relation of a Father. To assist in comprehending this grand and delightful idea of Jehovah a Father, let an earthly parent be thought of, in whom are united all possible excellences which can be supposed capable of enno-

bling and adorning. Then let every element of his great, venerable, pure character be conceived to be exalted and enriched to the perfect and the infinite in the person of the supreme Ruler. This Being, gracious, munificent, affectionate, almighty, presented to the child and the man, to the afflicted and the prospered, to the sinning and the penitent, presented as a universal Father, at every step and hour of life close at hand, provident, observant, uplifting, guiding, needfully rebuking, forgiving, conducting to an everlasting home — this condescending, ever-blessing, ever-living paternal One so exhibited must be supposed to exert influences for good of incalculable and inconceivable power, influences better understood in heaven than on earth.

The character of God as the compassionate and infinite Redeemer is kindred to that of Father, just referred to, and is of even higher and holier influence in the hands of competent intellectual abilities. There is no one of the divine attributes which is not capable of being so unfolded and exhibited as to become the source of regeneration and the nutrition of the sublimest and most blessed piety. By means of these several practicable revelations of the Deity united, there may be exerted a still more mighty influence over human worth and human welfare. It is almost the action of the infinite upon the finite, of the omnipotent upon the impotent; for it is exerted by taking the things of God and showing them to men. Who can overvalue or overstate the contributions of intellect to religion in thus offering to view the King to his subjects, the Benefactor to his beneficiaries, the Redeemer to his ransomed ones, the great Author to his own world?

The judgment day is another subject, which, though in its simple announcement impressive and awful, in discussion by superior mental faculties may be made far more effectively so. Its developments and consequences may be so truthfully and solemnly opened, that men shall almost seem to themselves to hear the call of the archangel, to see the eventful morning break, to feel themselves witnesses and partakers in the dread transactions that follow. A scene like this of the final judgment, pertaining not to one isolated population, but to every kindred, nation, tongue, and people ; not to a single age, but to every generation over which the stream of time shall have swept ; a scene in which are settled the interests of divine justice, and revealed the depths and mysteries of divine love ; a scene in which are present three worlds, the throne of the Eternal and the Judge of quick and dead ; a scene embracing a solemn audit before the Almighty that knoweth the heart, the acquittal or condemnation of every human being, the reception of one part to heaven never more to weep, and the dismissal of the other to perdition never more to smile ; a scene including the world in flames, the sea turned to blood, the elements melted, the heavens rolled together as a scroll, the close of the great drama of time, life, and probation ; — such a portentous, omnipotent scene, furnishing action for even angelic powers, in the hands of suitable and exalted human faculties, may be made to produce, in a reckless, ungodly world, results truly incalculable, infinitely important. So may these faculties reveal the last day, that the deepest slumberers in all the domain of spiritual death can sleep no longer, and the most hardened victims that Satan ever

deceived or bound, no more refuse instant supplication for mercy from the heart of infinite Love.

The religious teacher, with a vivacious and gifted intellect, thus taking up the great things of God and dispensing them to men, seems clothed almost with omnipotence. Certainly revealed truth, such as he announces in the ear of the world, God has often made almighty. All the subjects of religion are invested with influence partly at least in proportion to the intellectual energy and skill with which they are urged upon the consciences of mankind. Under the elucidations and conduct of such mental vigor and wisdom, more broad, pure, spiritual will appear the law of God; more dreadful and glorious its sanctions; eternity be farther penetrated; more of its volumed ages be made to unroll their realities to the astonished hearts of men; hell be opened into lower depths of corruption, thicker blackness of darkness, more intolerable woes; heaven be discovered to possess richer crowns, fuller glories of the eternal, more of the fruit that droppeth every month, a deeper river of life, a profounder holiness, a more perfect peace. Precious ore can intellect, studious and penetrating, bring up from the deep mines embedded in the heart of religion; refreshing waters open from her abundant fountains to pour abroad upon fainting vegetation. Who can measure the power which such intellect may add to the inculcations of religion? Edwards, Whitefield, Wesley, Chalmers, and great spirits like them in the same calling, through their superior powers, have moved the human mind, wrought on the human character, left permanent impressions on the general current of human affairs, contributed enlargement and

power to the kingdom of Christ, to an extent which God only can fully comprehend. The influence over the world in quantity, to say nothing of quality, effected by Chatham, Burke, Fox, Johnson, Addison, and other orators and writers of kindred eminence and fame, bears no comparison to that which has been exerted by the great and sanctified intellects which have spoken to their age in behalf of the Christian religion. We do not assert, or intimate, that piety, deep, fervent, constant, consistent, does not render a much larger and a more essential assistance in giving Christianity power upon mankind. We have discussed here another subject, the contributions of intellect to this vast and important design. If sincere godliness is a warm inspirer, lofty mental power is a great executer. If the former be the life within, the latter is the light abroad.

The whole preceding discussion, if just views have been taken, exhibits superior intellectual endowments, the high honor of our nature in every sphere, in that of religion where they act as contributors to its proofs, its purity, and its power, as charged with truly illustrious duties and an immense responsibility. Save truth and moral goodness, which they here subserve, there is nothing attainable or conceivable which confers so ennobling and desirable a distinction. And, in this ministry of holy beneficence, intellectual powers seem almost to partake of the pure spirit which they task themselves to inspire and build up in the heart of men. To enriched and invigorated minds, consecrated to the service of religion, as indicated in the present discussion, there is due a love and appreciation which they have certainly not always, not gen-

erally, received. There is within the church of Christ a vast mass of intellect, lying inactive, like precious ores in the heart of the earth, and almost as unwrought and unnoticed. The duty of bringing up much of it, and working it into such form and power that it may serve well in establishing the character and aiding the great mission of Christianity, seems immediate and imperious. That mission is worthy of the highest and best-cultivated mind which Heaven ever bestows. Brilliant will be the day when the powerful and the gifted generally shall be the sincere lovers of truth, and shall bend their great endeavors to the cause of human progress and human redemption.

## THE PRACTICAL ELEMENT IN CHRISTIANITY.

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DIVINE revelation may be regarded either as a body of truths for intellectual inquiry and admiration, or as a collection of rules and motives for the guidance of human life. These two aspects run into each other, but may be properly conceived of and spoken of separately. For its contemplative uses, religion can not be too greatly esteemed and respected. Its lessons and influences, however, for this real, acting world, where we spend the preparatory portion of our being, are more immediately important and indispensable.

It is the happy feature of our time that Religion, like Science, has left her cloistered retreats and her abstruse speculations, and passed into the earnest, matter-of-fact concerns of mankind. This decided assumption of the practical, on the part of religion, marks the present as a signal era, in her aggressive movements toward the conquest of the world. This was to have been unhesitatingly looked for by all the pious students of the divine character. A visible and effective industry is a distinguishing attribute of the great Author of Christianity. Said Christ, "My Father worketh hitherto, and I work." This, that is, the divine example, is the great principle of the universe. Christianity without practical bearings would

have been an anomaly and a contradiction in the divine dispensations.

We proceed to consider the *fact* and the *advantages* of a practical character in Christianity.

I. First, the *fact* of such a practical character.

One proof of this may be found in the mission itself which religion is to fulfill in the world. That mission is, in brief terms, to carry light, purity, happiness to the entire family of man. Its great work in this universal sphere is to wake all the immense tract of intellect that slumbers in the nations ; to purify all the moral spirit that heaves and glows underneath it ; to effect an intellectual and moral creation striking and illustrious like that of the six days of omnipotence in the beginning. There is included, it is perceived, in such an immense accomplishment, a mission into every heart of a thousand millions, a mission into every such heart, as a place of evil spirits to cast them out, as a place of death to raise the dead, as a place vacant of all moral goodness to settle a family of affections fit for heaven. Such a mission to all that dwell on the face of the earth, a mission charged with such social, intellectual, and moral regenerations, leaves no doubt of the character of religion being that of a great practical instrumentality.

A glance at the almost insuperable difficulties to be overcome, in effecting the meliorating religious changes indicated, will serve further to establish the practical nature of Christianity. The contentedness of ignorance with its own darkness ; the depth of moral corruption ; the inveteracy of human prejudice ; the tendency of men to fatal forms of error, — these present obstacles and resistances which nothing but an agency

most practical can remove. What pains, and prayers, and incessant persuasions are required to train one child to virtue? What practical power, then, is wanted to enter a *world*, and cleanse all human thought, all human feeling, all human action? It is to be remembered that the world, besides being purified, is to be kept clean. Each thirty years presents another thousand millions for the action of Christianity. It has the same great regenerations to effect for each successive generation down to the end of the world. Religion, in order to such a vast and continued accomplishment, must be a perpetual as well as an immense activity.

The practical element in the system of divine ethics appears in the prominence which it gives to the individual as a responsible actor.

Pantheism absorbs man in the Deity. God, according to this form of atheism, is the immense ocean including all existence; man is a single drop of the grand universal mass, undistinguishable and irresponsible. Other forms of infidelity extinguish all but a single point of man's existence, by cutting off all of it lying beyond death, thus robbing him of immortality. To a being thus narrowed to a hand-breadth, action or inaction, industry or indolence, have but a slender importance. The Socialists are in danger of sinking and paralyzing the individual, by lodging in a community nearly all his independent motives and responsibilities. In all society constructed under despotisms, monarchies, titled aristocracies, the individual is generalized and much obscured in a great amalgamation known as the national character, will, government. In respect to all private interests, as well as public, the visible organ of authority, the

representative of the empire, speaks, arranges, decides ; the individual is scarcely known, consulted, cared for. Like one of the boxes or packages of a ship's cargo, he goes with the rest, and partakes of the general destiny, not of his own will or wisdom, but simply because he chanced to be stowed away in the hold along with the common mass.

Religion contemplates specially our individuality. It clusters upon man a large family of individual duties. It does not overlook his relations to society, nor remit or diminish one claim resting upon him to mingle and move with the mass of the community. But here, in this his social position, where he is wont to be counted, not as a whole but as a small augmentation of a whole, as an infinitesimal of the common mass of public feeling, public opinion, public influence — even here Religion follows out her element, her commingled drop, arrests it, and legislates for it as a unit, an isolation. She invests her individual with full, undivided responsibility. She never permits him to merge himself with his fellows, corporate or non-corporate ; she never permits a single particle of his conscience to be yielded up on his entering any fraternity ; she never permits one item of service to be withheld on the plea that copartners are under equal obligation to perform it ; she proposes to bestow her full, glorious rewards on him singly, if he singly be worthy ; she proposes all her woes to him singly, if singly he be unworthy. By thus separating men from masses and amalgamations, by thus setting down each man apart, and constituting him an entirety, accountably to breathe, to think, to desire, to will, to act, to attain, religion holds an influence in producing

human activity of vast and incalculable power. Left with none to depend on but himself, he must act, or gain nothing; he must act, or lose every thing. No man has an oarsman to push him while he is asleep. He must up and strike for himself; lustily and alone must stem the tide, or be swept on hopelessly into uselessness, ruin, and oblivion. The associated fact, ever recognized in the Scriptures, if not by statement certainly by inference, that the great ends of life, not attained personally, are not attained at all; that who succeeds not by his own labors has failed; and who wins not by his own prowess is defeated — this adds a perpetual and powerful influence to great and multiplied individual labors. The conscious dignity with which religion invests men, by investing them with this conscious individuality, is an additional inducement to human activity. As a self-constructing, self-acting, self-responsible isolation among the works and intelligences of God, man is intensely prompted, in order to be worthy of himself, to attempt great outward efficiency and accomplishment. Brave a man may be, as an undistinguished ingredient of a body of soldiery; but detached and drawn forth singly for a daring exploit, the motive to chivalrous action is immensely augmented. By religion, every man, without exception, is thus detailed and assigned singly to a momentous, a hazardous, a holy service. He feels the honor and importance of his position; he turns his eye upon the great interests dependent upon himself alone; his heart swells with noble, high purposes, as he thinks of the part committed all to himself to perform. Under a lofty and generous impulse, created by this consciousness of a great intrustment exclu-

sively in his own hands, he will go out to almost incredible energies and labors.

Religion, by thus making every man an independent, responsible actor, has set up and secured in the world an agency capable of producing a religious industry, and thrift, and accomplishment, as great and important as the world needs. What forbids that the earth should be all tilled, and all be made fruitful, even as a well-watered garden?

The practical bearing of religion is apparent from another fact, that it enjoins those internal states of the heart which are eminently fitted to produce action.

Whatever links and involves itself immediately and strongly with the warm workings of the soul, will always necessarily have an eminently active and practical character. The production of outward activities is on this wise. All feeling, all stirring in the heart, loves and demands an outward expression, an ostensible form. Emotion will not remain in the soul still and quiet permanently, any more than ignited gunpowder will smoulder slowly away without an external manifestation. Nor is the spirit's excitement content with the moving of particles among themselves as a mere ebullition; they swell up, run over, spread abroad; they create all around a rich scene of life and of fruit. Without emotions issuing thus into action, man would be, in respect to all other beings, if not in respect to himself, a mere physical structure, a mere block, to move and be moved by impact or attraction. But he is not such a thing; he is no block; he is a being of deep, vivacious sensibilities, every one of which is making outward demonstrations

incessantly. Is it for a moment to be supposed or admitted that the human affections, in all other cases giving birth to vigorous activities, become inoperative lethargies the moment they have a religious character? The moment they have a religious character they rise to intenser energies, superior stability. Especially do they make larger and more remarkable external exhibitions. Let us represent to ourselves, then, the assiduous labors, the crowded occupations, to which men are pushed by their worldly passions in the absence of religious feeling. Let us mark how, under the love of money, man crosses all the lines of latitude and longitude; how, impelled by a love of honor, he goes up to the cannon's mouth; how, under the impulses of a secular enterprise, the earth is covered over with the traces of his presence and his industry; how the mark of his ax and his fire is left wherever he has pitched his tent; how, wherever he has favorably settled himself, dwellings, roads, harvests, cities, temples, exchanges, armaments, overthrows, reconstructions have invariably attended him. These are testimonies of his vast outward energies and achievements in obedience to the secular portion of his sensitive nature.

My allegation is, that equal to all this, and greater than all this, and a thousand fold better than all this, are the active services which are produced by the emotions of religion. Affectionate reverence for God is one of these. Let the divine character be opened gloriously to a susceptible, responsive understanding and heart, so that this affectionate reverence shall be deep and great; equally deep and great will be the active obedience that shall follow. There have been celebrated earthly captains, who had inspired such an

enthusiasm and respect on the part of a subject people or an armed host, that their announced wish and will would instantly put millions in motion. Will not a fervent consecration of the heart to the great Sovereign of the world make his intimations more effective? Will not his presence and his word call out submissions and services greatly surpassing these in fidelity, importance, and permanence? Think of a company of men, the Almighty in the midst of them, their souls all moved, thrilled, uplifted toward him! What will they shrink from to which their great Master calleth?

Another of the emotions of religion is a penitential feeling, a true contrition for all offences against the will of Heaven. Than this there is no more active a principle belonging to our nature. What service does he not attempt whose spirit, for having neglected service, or having committed wrong, is broken, deeply sorrowing! Nothing is so marked as his obediences, nothing so assiduous, and careful, and persevering. I would rather have a suffusion of the soul, with sorrow for past misdoings, to induce Christian duty, than all the developed terrors of the world to come, than all the opened glories of heaven. We sometimes see a man, with an energy, and a perseverance, and a vigilance above himself, doing whatever his hand findeth to do; undismayed, unceasing, uncomplaining, we observe him in all circumstances whatsoever; so resolute, and undiverted, and effective is he, as to arrest general attention. That man has just come from the confessional, the world's great confessional, the cross of Christ. Into the ear of mercy has he just uttered his penitential griefs for his many transgressions.

These services that we witnessed were the works meet for repentance. Let the penitence of the church be quadrupled, and her holy accomplishments will be probably fifty folded. And penitence is the grand fundamental inculcation of the gospel, a great and radical element of a Christian character. Wherever Christianity passes and plants this contrition for sins deep in the heart of a community, we look with confidence for most visible external reformatations.

But the great emotion of religion is benevolence. This cannot live in the heart unproductive of visible labors, without acting contrary to its character. It is well wishing to others ; it is fellow-feeling ; its objects are out of itself. In behalf of these it produces large and numerous visible exertions, according to intensity and opportunity. Were man a bundle of perfect selfishness, he would act vigorously on a sphere around him just so broad as to include every possible contributor to his own dear interests. This area would constantly change its dimensions as he fancied he might bless himself by extending or contracting it. So would his labors on the same field be diminished or increased on the same principle of personal advantage. How infinitely superior to this varying narrowness is the principle of benevolent feeling as a generator of human action ! This has no change or contraction of boundaries. Wherever in the universal family of man good is needed, thither would it travel ; every acre of the world would it plant thick with the trees of righteousness. It would permit nothing to abate its efforts but the diminution of human want and woe. As there is always a tide to stem, it never lays upon its oars. As human society is always full of evils,

so it is always abroad with both hands full of blessings.

Better than statement or discussion here would be an actual example of practical results in matters of religion under the action of this principle. Let the life of Paul be that example. We set out with the apostle, all fired with religious philanthropy, from the city of Antioch, on the express business of carrying the religion of Christ through the provinces of Lesser Asia. In Pisidia he boldly preaches the name of Jesus; his person is insulted and his life endangered. He flees to Iconium and lifts up his voice to the people in behalf of the same cause; at the prospect of being stoned he escapes to Lystra, and there, in the midst of his proclamations, is actually stoned and drawn out of the city for dead. He revives, and after other efforts returns to Jerusalem and relates the story of his preaching, his sufferings, and his deliverances. Now we cross with him the *Ægean Sea* on the same holy errand as before. He first stops at Philippi and announces his great message of mercy from Heaven. Here, after being whipped cruelly, cast into prison, thrust into the inner dungeon, made fast in the stocks, he was delivered from his enemies, and passed on to Amphipolis, Apollonia, and Thessalonica, every where preaching the word. At the last city, the master of the house where he lodged was dragged before the magistrate for admitting him within his doors. From the next place he is compelled to make his escape by a private journey, but not until he has fulfilled his mission to the people. Now he is in Athens, next at Corinth, in both places unfolding and discussing, in his own warm, argumentative, impetuous eloquence, the

gospel of Christ. An insurrection in the latter drives him to Ephesus; from thence he passes to Jerusalem. Will he not now rest in the bosom of the church, and venture no more abroad to endure the malice and assaults of the enemies of the gospel? O, no; this is not the spirit of the apostle to the Gentiles. Too ardent in his great mission to allow ease or rest, quickly we find him back again to Antioch; from thence he pushes through all the northern provinces of Asia Minor; stops two years at Ephesus, where he nearly loses his life in a great clamor and tumult raised against him. Next he visits Greece, travels over all Macedonia, then is at Corinth, then back to Macedonia, then through Asia, visiting the cities on the Mediterranean, then again at Jerusalem. Here he is arrested and confined; after two years he proceeds, bound, to Rome. The undaunted apostle preaches the kingdom of God in the imperial city two years, teaching with all confidence those things which concern the Lord Jesus Christ.

Such was Paul under the impulsions of the grand passion of religion. No stonings, no exposures to wild beasts, no laboring with his own hands for support, no hunger or thirst, no imprisonment, no shipwrecks, no overawing edicts of governors, no perils of robbers, no intrigues of false brethren, no maledictions of open foes, no solicitations of friends, produced the least discouragement or remission in his immense activities. Had these obstacles and persecutions been a hundred fold greater, if not positively insuperable and intolerable, he would have been the same man of ubiquity. The same cities and countries would have heard him thundering in the midst of all their corrup-

tions and dissipations ; courts and kings would have been startled with his unintimidated reasonings of righteousness, temperance, and judgment. This, too, be it remembered, was no peculiar enthusiasm which moved the apostle of the Gentiles to such incredible exertions. True, it is a spirit which is mightiest in the mighty. In Paul's warm, vast heart, it found a readier welcome and a richer nutrition than is generally afforded it ; in his life, it made grander demonstrations than is usual. But it is essentially the same powerful excitement and agency in every man whom it occupies at all. Suppose it actually to have effected a lodgment in every individual of a whole community, and to have set all stirring zealously forward after the manner of the great apostle. The surface of society would present a scene of religious energies and accomplishments truly wonderful. Almost the industrious assiduities and ripe blessedness of heaven would be there.

There is not a single emotion belonging to Christianity which is not in like manner productive of great and noble action. If, in many instances, religion in the hearts of men has not produced in the lives of men the fruits which ought to have been expected, it has not been owing to the lack of practical capability and tendency on the part of that religion itself, but to the feebleness of holy feeling in the soul, and also to wicked disobedience to what faint promptings did exist within.

It is to be also remembered that religion does not receive credit for all that she effects among men. Her accomplishments are not always so marked and striking as to be immediately and fully acknowledged.

She has her noiseless labors, her invisible, permeating, social influences, her unnoticed assiduities at the fire-side, her created amenities in the retirement of humble life. Often, by means of this busy interior working, there comes over the face of a community a delightful moral health, a refreshing benevolence and peace, while careless on-lookers are scarcely aware of the blessed power which has been quietly, unostentatiously producing the important change.

Let the soul of an individual or of a community be imbued as the Spirit of God imbueeth, with a deep, living godliness; let both be true to themselves, and they will become but blessed personifications of religious energy. A scene full of works of faith and labors of love will ever rejoice around them.

Our conclusion is, that the gospel, by arousing and appropriating to itself the most powerful and expansive passions of which man is capable, becomes the source of the highest and the widest outward accomplishments of which man is capable. Most clearly Christianity is not a thing for the monastic cell, not a thing for entombing in the interior heart, not for retirement within itself, to live solely in its own fervors, joys, hopes. It is a family of outbursting emotions, to speak audibly in startling tones, to walk abroad among men, to act and energize among the elements of society, to effect a moral resurrection and life in the midst of reigning desolations.

The practical character of religion appears, also, from the nature of its doctrines. These are of decidedly active tendency.

In theological dogmas, more than any where else, we are to look, it has been supposed, for the mere

theoretical of Christianity. Here, it has been understood, lie treasured sublime facts, deep philosophies, pure intellections solely for the mind's occupation and enjoyment, not for application to our earnest labors, physical or moral. Here cloistered fanatics have thought was food for the soul through a whole life of world-renunciation and world-abandonment. Religion has no such abstractions, no dogmatic and scholastic speculations, separated from the serious duties of life. Were it admitted that possibly there may be doctrines in physics without practical bearings, Christianity claims to have no unfruitful principles; it insists every where that in respect to its revelations there can be no faith without works. Every one of its announcements has the form or the force of a precept or a motive, a direction or an impulsion to outward action.

A practical tendency will be admitted at once to belong to God's great moral laws with their impressive sanctions; to the developed methods of his providence; to the announced principles of right and wrong by which he governs and judges mankind; to the revealed conditions of mercy according to which he pardons, cleanses, justifies. These laws, dispensations, principles, conditions, recognize all human duty, address all human conscience, appeal to all human susceptibility of gratitude, involve all human interests. Both singly and unitedly they must, from their relations to us, very powerfully influence human action. If, therefore, among the revelations of Christianity there be any thing approximating to mere abstractions, mere matters of the mind's thought alone, apart from vigorous doing, it can not be any of these promulgated laws, duties, sanctions, provisions

of salvation, principles of providence, awards of government. It must rather be found connected with the divine attributes. That an isolated perfection of Jehovah should stand in its infinite grandeur wholly unconnected with human activity, may seem, perhaps, a natural supposition. It is, however, undoubtedly a mistaken one. These attributes are in and of themselves great practical lessons in human duty ; they are high and impressive motives to Christian diligence. Christianity represents them as every where present and every where most vigorously employed. We ourselves perceive that of the whole universe of matter and of mind nothing is still. Action is made to react, enterprise to beget enterprise, events to elaborate events, thought to generate thought, result to evolve result. And all this energy, and movement, and development, and accomplishment, of which the heavens and the earth are full, the Scriptures counsel us to regard but the mighty and constant working of God's wisdom, and goodness, and power. Here is an ever-speaking rebuke of all our lethargy and idleness, a vast excitement to all practicable enterprise and industry. Who can stand still while his great Creator and Benefactor is busy at work all around him with an infinite skill, benevolence, and energy ?

The divine perfections opened by Christianity arouse to effort and labor in another manner, by presenting to men a high and perfect standard of duty and character. The moral nature of the Deity, as one grand assemblage of excellences, as one great glory to which each attribute contributes a separate pencil of rays, is too pure, exalted, and impressive not to produce on the part of man a deep sense of delinquency

and depravity, not to awake most earnest struggles after likeness of character.

Another practical tendency still have the attributes of God, from their bearing toward us as under religious responsibility. When God's omniscience is presented, an infinite, universal intelligence, from which no darkness can exclude, no distance remove, no secrecy escape, which is equally familiar with the hidden and the open, the minute and the vast, the heart and the life,—when such a searching knowledge is presented by Christianity as ever looking down into the depths of our hearts, and abroad over every portion of our earthly conduct, we are startled into solicitude and carefulness; we are awaked and pushed to great vigilance and exertion. When, also, by the same Christianity, the high purity and justice of the Deity are described as turning from our corrupted natures and evil lives with deep and utter loathing, and then issuing upon them both a dreadful, unmingled, eternal reprobation, we are still more intensely and permanently roused to cleanse thoroughly our hearts before God, to run unceasingly in the way of all his commandments.

In opening in upon the souls and the conduct of men, in this way, the all-seeing eye and the holy, just heart of the Eternal One, with attendant approvals and condemnations according to character, the gospel has provided as powerful an inducement to laborious, untiring, serious industry, as it is possible for us to conceive. The same is true of all the "invisible things" of God. The doctrines of the divine attributes, no less than theological tenets generally, are arguments for human action, manifest, strong, effective.

The plain, unmetaphysical manner employed by the Scriptures in announcing the doctrines of religion give them this same practical aspect and tendency. Regeneration, for example, is not presented as a theological subtilty, involving the question of the subject's activity and passivity ; of the exact division of labor between the Spirit and the sinner himself ; of the change consisting in a new-implanted principle, or a new current of exercises : these matters are not discussed, nor so much as alluded to. As a momentous, practical concern it is every where treated. Has the moral resurrection taken place ? Has the costume of darkness been laid aside, and the garments of light been put on ? Has the convert stopped sinning ? Is he abounding in the work of the Lord ? Do grapes grow on the vine, sweet waters flow from the fountain ? These are the great questions which the Scriptures present to be settled. Entirely practical are they all.

So of the resurrection. Religion presents this doctrine with no abstruse speculations on the subject of identity. It neither asks nor declares any thing in respect to the rising with the same particles that were buried ; concerning the rejunction of limbs and portions left on different continents ; the reclaiming of human dust that had entered into different individuals successively. The presentation is fitted to have an impressive bearing upon our behavior. They that have done good shall come forth to the resurrection of life ; they that have done evil shall come forth to the resurrection of damnation. With solemn emphasis it is practically inquired, What manner of persons, therefore, ought ye to be in all holy conversation ? The

doctrine is announced to regulate life; to induce arrangements for death, and for a glorious appearing with Him who is our Resurrection and our Life.

The doctrine of the atonement has the same practical mode of inculcation. Did the Saviour literally suffer the whole penalty of the law, so as to be in a strict and full sense the sinner's substitute? Can man on that ground put in any claim to heaven? If just penalty were not all endured, how could the remainder be remitted? Is the Saviour's own personal righteousness literally imputed to believers? Did the divine nature suffer? If that is impossible, how could the sufferings of mere humanity be a satisfaction to divine justice? Why should the innocent suffer for the guilty? Who has found a single one of these questions either propounded or satisfied in the sacred volume? In all simplicity is it announced as a great practical truth—"And I, if I be lifted up, will draw all men unto me; Behold the Lamb of God, who taketh away the sin of the world; He that hath the Son hath life; He that abideth in me and I in him, the same bringeth forth much fruit; The love of Christ constraineth us." The simple doctrine, Christ crucified, unconnected with mystery or philosophy, is presented not only as a solid basis of all Christian reliance and hope, but as able to work a hearty abandonment of all wickedness; to lead men in the way of holiness; to act the part of a grand, constraining, moral power for the world.

In like manner is presented the general judgment, practically. No metaphysical curiosity is gratified in respect to time, place, practicability, and uses of the final hearing before God. No question is answered

as to the reason of bringing the guilty out before the universe, instead of permitting them to go silently and unnoticed to their fearful destiny; nor as to the reason that, when once assigned to their last doom, they should be afterwards summoned before the Almighty for trial. Nothing of all this is found. But the great, solemn audit is referred to for the sake of an immediate influence upon the conduct and character of men. The scenes attendant, the revelation of all character, the separation of the righteous from the wicked, the final retribution, dreadful or glorious, the beginning of the eternal states of all the dead, — these are announced to awake men to deep solicitude and watchfulness over the deeds done here in the body, so decisive of all questions and destinies before God; to present a vast incentive to every individual to make his ten pounds or five pounds gain other ten or other five; to induce men to perform assiduously, religiously, the six great charities to the Saviour, when a hungered, athirst, a stranger, naked, sick, in prison; to arrest, and awe, and prostrate the world in actual, prevailing prayer before the throne, for mercy, sanctification, and hope. The simple scripture, "For we must all appear before the judgment seat of Christ," exerts now, and is adapted ever to exert, a wide and amazing practical power over mankind.

The profoundest student and believer in Christian doctrine is likely to be the most assiduous observer of Christian precepts, the most valuable example of Christian practice. A grand working world this would be, were the doctrines of religion admitted to their full and rightful place in its communities. It is to be feared that they have not their proper prom-

inence and power in the public preaching of the country. These neglected, practice dies, just as, when food is withdrawn, muscular action ceases.

II. I pass from the *fact* of the practical tendencies of religion to a consideration of the *value* and *importance* of such tendencies.

The external services of Christianity render it capable of becoming an effective counteraction of all irreligion.

The powers of evil are decidedly practical. All the passions of vice produce the activities of vice; all the interior devisings of mischief appear in the outward accomplishments of mischief. Though in its grosser forms wickedness loves the night time, and skulks in lanes and concealments, yet even from these places it steams up infections into the whole structure and movements of society. It finds its way, in some of its forms, into all the business and all the pleasures of life. It is upon all the currents of travel, and in all the bazaars of traffic. It seems never to sleep, and never to suffer the least paralysis or remission. It is ever and every where on the alert. It is a busy, malicious meddler in the house and by the way, in the city and country, in the workshop and on the farm, in the counting room of the merchant and in the office of the manufacturer. It does something to move the muscles and limbs of all communities. It speaks all languages. It knows the technicalities of all arts and professions. It sets up distilleries, and groggeries, and gambling houses. It patronizes theaters and circuses, and duels and street fighting. It fills every community full with wrong and outrage.

Now, religion was never expected to oppose and

remove this active, universal mischief-doer by nestling itself down cosily and quietly in a sweet, gentle corner of the human heart. It was not expected to do this by merely insinuating itself into the intellects of mankind as a passive faith in the great doctrines of Christianity. It was not expected to do this wholly by even the devotions and divine communion permitted to the followers of Christ in the presence chamber of God. These doctrines and these devotions, it is most true, are heavenly, are entirely essential; they are the great frame, and limbs, and vital circulation, and invigorating breathing of religion. But in order to compete with such a spirit and power of wickedness as the world is filled with, besides a strong structure and an interior vitality, religion must be an outwardly stirring, pushing, aggressive agency, and that beyond any other which is abroad in society. In the grand rush of the powers of evil, that must rush still more powerfully. Christianity must have more eyes out upon the scene of life, must employ more spades, pickaxes, and drills, to push moral thoroughfares and aid the travels and freights of philanthropy, than Satan can muster to assist the dissemination of iniquity and woe. This that it needs to do, the practical character of religion adapts and empowers it to accomplish perfectly. All that sin can do, religion can undo; all its infections it can neutralize; all its wastes and deaths restore.

There are special evils attendant upon the rapid advancement of society in general wealth and improvement. There come in with this progress toward refinement, lavish expenditure, luxury, effeminate gratifications, dwarfed mind, neglect of life's serious

duties, fatal religious opinions, depreciated integrity, general corruption. As an antidote to all these deteriorations, religion carries its practical agency into the busiest scenes of enterprise and advancement; with all its industrial energies, sound practical teachings, and transforming power, keeps up flush with the front rank of civilization. Expended, however, in desires, joys, hopes, blessed meditations, religion would have but little influence on the projecting, accomplishing generation of the present time.

The world, all abroad on the currents and waves, will pay its deference to religion, if it sees that also as one of life's craft dashing its way with other keels, and trying the same tides and winds. The world will even acknowledge superiority and accept a pilot from the sacred bark, if she is out in the ocean roads, and at the mouths of the great havens and marts of commerce. But they will not run after her into coverts and eddies, or under the lee shores of promontories and islands. It is just the practical genius of Christianity, with her full sails set, to be visibly abroad where pass all the world's inbound and outbound cargoes; it is just its practical genius to be out amid all the adventures, expeditions, and movements of men, to convoy, to pilot, to moor. Let no one indulge fears for human society, except from the exclusion of true religion. Let this, in the use of its full energies, assist and augment all our thrift, consecrate all our enterprise, appropriate all our accumulations, dictate all our legislation, breathe in all the eloquence of our orators, speak its authoritative lessons in all our pulpits, spread its purifying power every where, and all is safe, all is illustriously progressive.

The practicalness of Christianity makes it an important nourisher of piety in the heart.

It is an important principle in our moral constitution, that outward expressions of emotion become themselves stimulants of emotion. The reaction is as invariable and certain as the action. Excellent works minister nutrition and vigor to the interior powers of godliness, just as a thrifty foliage furnishes elaborated juices for the roots below. Emotions which are fainting and sinking, it is always found, can be immediately revived by carrying them into action; by giving them outward manifestations; by permitting them to breathe out audibly and visibly. Thus the obediences of Christianity work the spirit of Christianity; the visible doings of righteousness, the interior vitalities of righteousness. Not only does the practice of religion enrich the soul of religion, but in the absence of such practice, godliness shrinks and decays. The sensibility of the heart becomes effete when denied outward and visible activities, just as fires are suffocated when driven in upon themselves, and pent up closely and fast.

The allegation is, therefore, that, both by positive enrichment and by preventing deterioration, godly doing creates godly feeling; so that he who is making a purity and a light around himself is creating a holiness and an illumination within himself. It is not enough at a safe distance inactively to survey human want and woe. Man must descend from his post of observation, and actually pass into every habitation of ignorance and sin which the eye has surveyed. If one do this; if, as an angel of mercy and of light, he give himself to the great work of purifying and

enlightening the whole population; if he carry instruction to all who will receive it; if he approach every corrupted one with holy and urgent counsels; if he pull the brutalized and lost out of the fire by his own exertions; if he prosecute these incessant labors in rescuing men from sin, and woe, and ignorance, in the face of dangers, and obloquy, and ingratitude, and misrepresentation — his piety will have grown into a great, rich, inexhaustible fountain, into a grand reservoir of living waters, always to overflow and refresh.

Besides a happy influence directly in warming and augmenting the piety of the heart, outward exertions assist to keep that piety well balanced and symmetrical. The religious character left in monastic seclusion is likely to have its qualities unequally excited and advanced. Devoutness before God may be cultivated to the exclusion of benignity toward men; spiritual fervor may become more prominent than patience and self-control; the spirit of reverence may grow to be stronger than the spirit of forgiveness; the spirit of exhortation and rebuke, than the spirit of self-sacrifice; a vague admiration of holiness, than intelligent desire for personal righteousness. Piety confined in the heart is likely to select some object, and grow enthusiastic, and extravagant, and exclusive in its behalf, until a partial monomania succeeds. A thorough-going system of activity in the cause of God and man is the best thing to effect an equilibrium. It arouses and cultivates the *whole* interior man. All that monasticism had permitted to sleep is likely to be carried into the grand current of zeal and self-improvement. Personal piety in this way receives back

to her noble form her withered limbs, her blind eye, her deaf ear, her dumb tongue, all made whole; her clustered graces live and shine together like a full orb without spot or eclipse.

There is one sad deterioration to which religion shut up in the soul is specially liable — an over-estimate of itself, self-complacency, spiritual pride. This is, as all know, an obstacle to improvement nearly insuperable. Swollen up with a belief of one's superior godliness, higher attainments are not struggled for, scarcely prayed for. Self-conceits and self-gratulations, on account of great supposed godliness, are best cured by hard service out in the families of the world, much as the swell and bluster of imagined courage are in the actual strife of life for life. The matter is subjected to the test of experiment. In order to humble religious pride, great self-sacrifices, and self-fatigues, and self-dangers should be entered upon. The self-exalted one, to know his metal, must try the battle ax, and the winter campaign, and the night watch, and the short allowance, and the forced march. It is easy to imagine one's self in a state of communion with God, when by seclusion worldly attractions are totally excluded; gentle, and easy to be entreated, when nothing is met to ruffle the spirit or thwart the purposes; full of benevolence, when no being of want is present to solicit our charity; a prodigy of philosophic contentment, when every thing is wafting us prosperously whither we most desire to be borne; a wondrous example of self-possession and of fortitude, when there is no danger and no required endurance. To learn humility, to dispossess the spirit of its imagined strength and worth, let men go out into the

world, where they will be tempted, and sifted, and vilified, and persecuted, and defrauded, and afflicted, and cast down, and forsaken. That is the furnace to discover to the individual himself what in his character is dross, and what is gold. In order, then, to a deep, symmetrical, humble, unexceptionable piety in the heart of the church, visible labors, great labors in the cause of truth and righteousness, must be valued, insisted on, augmented, persevered in.

Mark further how the practical character of religion assists the cultivation of the stern public virtues of the Christian. In the cloister many negative qualities may be well enough acquired. From envy, revenge, avarice, discontent, and malice, the heart may be kept comparatively clean, when deeply sequestered where there are few excitements, all away from the busy scenes of the world. But the sturdy, positive virtues grow best in the conflicts and struggles of life. Love of right becomes strong and lofty, when cherished and obeyed under those powerful temptations and rivalries found on the open theater of human action. Submission to Providence grows into a sublime and Christian philosophy under the painful ills and reverses of the real world. Consecration of one's self to the work of human progress and salvation is nourished into a holy magnanimity in the active labors of beneficence. All the moral attributes of man are wrought into the soul as inseparable elements and vigorous habits, under external difficulty, and obstacle, and discouragement, and labor, and blandishment. Shut up a man in still seclusion, to deep meditation, to soul exercises and effervescences, if you would make him a pale, moral pygmy. If you would construct and mold him into

a glorious being of giant heart, bring him out to the sun ; let the winds sweep over him ; let the storms rock him ; let the tides dash him ; let the currents take him, and drift him, and peril him. Great Christians were never wholly or chiefly made in retirement, any more than great captains in genteel saloons, or great navigators on board dismantled receiving ships, moored to the wharves of elegant cities. The stirring scenes where religion calls men into action incessant and arduous are certainly the places to educate true moral heroes. Out of great tribulation, where all was struggle and labor, came they who are glorious in heaven.

Such is the influence of the practical character of religion in promoting both interior godliness and the great public virtues. It is not asserted here that this method of active Christian labor is the only one of fostering noble, pious qualities. It is not intimated that much time alone with God is not absolutely essential to growth in grace. Close, warm, frequent communion with Heaven is entirely indispensable. An additional manner of cultivating the heart is all that is here suggested. When other efforts have nearly failed, and one of Christ's disciples has been left frigid and sterile, new labors of love and augmented works of faith have often sent great life and love down into his spirit. Every blow of his arm in the service of God has started a new gush of the spiritual current into and out of his heart, and sent a living and waking thrill through his whole moral being. Piety, on the other hand, confined in the soul, is warmed only to be evaporated by its own ebullitions ; is kept under a bushel only to be suffocated ; is withdrawn from

circulation only to become a rust-eaten coin ; is stopped in a pool only to grow stagnant or freeze.

These observations, in reference to the existence and valuable influence of the practical element in Christianity, have many substantiations in the Scriptures. On this subject the testimony of the Bible is clear and emphatic. Not every one, taught our Saviour, not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Said Christ, in another place, I must work the works of Him that sent me. It was a world of works when he fulfilled his mission ; the mission itself was a mission of works. By works is faith made perfect ; faith without works is dead, writes an apostle. Do works meet for repentance, is a divine injunction. Blessed, it is alleged in the Revelation, blessed are the dead who die in the Lord ; they rest from their labors, and their works do follow them. My Father worketh hitherto, and I work. A sublime truth, an illustrious example ! It is another scriptural proof and recognition of the practical nature of Christianity, that the heaven for which it proposes to prepare us is presented as a scene of immense, unceasing, vigorous, universal engagement ; that every resident spirit is described as only a concentrated, energizing, everlasting activity, whom every evolving age of eternity will call to more crowded, more august occupation.

The practical element of Christianity renders it specially suited to the present times of unusual action and progress. Amid the universal enthusiasm now prevalent, religion is decidedly the greatest excitement ; amid the vast stir and advancement, it is the

most stirring and progressive agency ; among all agitations, the greatest agitator ; among all things revolutionary, the boldest innovator.

It would be proper, in showing how fitted Christianity is to our stirring era, to refer to the very special and valuable development of purity and of power which it is itself likely to receive in the excited and crowded scene where it is now called to act. But our immediate concern is with the fact that into this great Babel the gospel is competent to introduce all needed excitement, aggressiveness, direction, order, and righteousness. Be it so, that human passion is pushing into unheard-of schemes, avarice making bolder attempts for gain than ever before, ambition playing more desperate games for place and power, love of pleasure levying wider and more imperious contributions for sensual gratification. Be it so, that the excitements, and collisions, and turmoils, and hurrying rush of business exceed all that society has ever witnessed.\* Immense as these activities are, religion is perfectly adapted to them all, can control them all, can move with them all, can turn them all into the channel of its own still vaster and holier operations. Certainly a practical and active Christianity has special adaptations to the present age.

The practical element of Christianity offers no small encouragement to the ministers of the gospel. They preach an active and efficient religion. Their messages and appeals, faithfully delivered, will spread around them manifest and marvelous effects. They are permitted to see the work of their own hands. Stop, stop, some one cries ; is not the sovereignty of divine grace overlooked and forgotten in this remark ? Doth not

the Scripture say, that Paul may plant, and Apollos water, but God giveth the increase? This is not forgotten. The sovereignty of divine grace is unconditionally subscribed to. But the freeness and the fullness with which the same grace is made to attend upon the faithful ministrations of the divine word are ever to be freshly remembered, as a high encouragement for Paul to plant, and Apollos to water. The history of the church for eighteen hundred and fifty years is appealed to for proof that visible and real religious reformations, actual establishments and extensions of the church, have occurred, under a kind Providence, to a great extent, in proportion to the able and godly preaching of the gospel. In connection with such preaching have the sovereign riches of divine grace been signally revealed and exerted. Let us stand, then, on the grand truth, corroborated by a thousand Scriptures, and by innumerable providences, that religion faithfully preached is a most efficient practical transformer all around the preacher "himself. Ministers, it is true, frequently witness seasons when they seem to labor in vain and spend their strength for nought; when they are constrained to cry, "Who hath believed our report? to whom is the arm of the Lord revealed?" But as in nature, so in morals, there are often processes and advancements which are silent and unobserved. We go out in the spring time, when the world is waking into life, and we can not see the actual growing of a single germ, spire, or plant. Let only a few days pass, and nature will be found to have put on, as if by rapid creation, a gorgeous, luxuriant vegetation. So, under the able and godly preaching of the word, without apparent incipient movements

or manifested causes, all invisibly and noiselessly will a rich moral scene frequently be discovered to have sprung up and spread itself abroad to greet and gladden Christ's desponding servants. All devoted ministers shall reap if they faint not. Rejoicing shall they come bearing sheaves, golden, ripe, abundant.

In respect to private Christians, it is a just expectation that they bear much fruit. The religion they profess being remarkable for its outward, striking, important effects, certainly labors, sacrifices, reformations, moral progress should be ever understood to be inseparable from their lives. Imbued with the energetic, enterprising spirit of Christianity, where they find in the great moral field no harvest, they will push the plow, scatter the seed, cultivate, protect, and make one; where they find one already ripe, they will put in the sickle with a strong arm and bind up the sheaves. Great things are to be done; they will go forth and do them. Life weareth away; what their hand findeth to do, they will do quickly and with their might.

## THE CONSERVATIVE ELEMENT IN CHRISTIANITY.

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CHRISTIANITY\* has been represented as the most efficient agency existing in our world, as able to arouse and revolutionize all that ought to be excited and changed. Possessing such a wakeful, enterprising, renovating spirit, it becomes important to inquire, whether it holds along with it any sufficient, guiding, moderating principle, to prevent extravagances and violence.

Such a principle and power it contains preëminently within itself. It has a balancing, controlling provision, capable of keeping right, steady, straight onward, every human movement for the reform and elevation of man and society. Christianity is no less remarkable as a cautious guide, an efficient conservator, than as an aggressor and transformer.

Before entering upon a discussion of the conservatism of Christianity, it may be proper, as there exists a deep and extensive prejudice against every thing which bears this name, to offer a preliminary observation on the true meaning and use of the term. This

\* By this term is meant every where in this discussion a pure, Protestant Christianity.

word expresses no disrelish, distrust, or resistance of actual melioration and advancement. Conservatism is no enemy to human progress. It is no lazy alarmist, uttering forebodings over what is to come ; no croaker over the effacing of old landmarks and old customs ; no retrospective seer that can discover nothing good except in the past ; no prognosticator of evils inevitable on all the daring projections of enterprise. True conservatism would preserve enterprise from impracticable and fatal modes of action. It would save progress from losing a valuable portion of its force and accomplishment, by saving it from improvident expenditures of energy, by checking wasting experiments, by discouraging draining offshoots of exertion, by teaching the avoidance of delaying obstructions. It operates to preserve all that has been gained, as well as to guard against all deductions and deteriorations upon existing and future gains. It is, in a word, an enemy to all bad moral investments ; to all deeply hazardous and questionable moral enterprises ; to undoing what is fairly and nobly done ; to neutralizing what is already working out blessed consequences.

In treating, therefore, of the conservative element in Christianity, we set out with the important allegation, that there is contained in that element no discouragement to any excellence, any valuable progress, but only a happy influence against the whole modern doctrine, that inquires little and cares little concerning the means, provided the end be worthy ; against rushes and plunges, that do evil along with endeavors at doing good ; against intemperate haste and reckless excess. We set out, moreover, with the allegation,

that there is contained in that conservative element a careful, watchful assiduity to do good, only good continually, in the great work of establishing in the world happiness and social order, arts and learning, wealth and power, laws and religion.

I. It is proposed now, in the first place, to refer to those attributes wherein lies this conservative power which we have ascribed to Christianity.

The Christian religion is conservative by means of its peaceful modes of influence. These modes are remarkably quiet and undisturbing, even when concerned with the inflammable passions, violent appetites, determined perversions of our fallen nature. To remove these bad affections, Christianity does not confine itself to direct attacks. This would awake resistance and excitement, perhaps augment the evil intended to be abated; at the most, be but partially successful. It places its great reliance on a process more philosophical. It silently sets down by the side of every corrupt passion in the heart of man an opposite, pure, and good one. Antagonist graces and tempers being planted, are carefully and assiduously nourished, so that they expand, become strong and permanent. Depraved propensities by this operation are overtopped, overshadowed, exhausted of productive stimulants, inevitably enfeebled, withered, wasted. The tares are so choked that the wheat springs up and ripens nobly. The good affections, left alone, grow up unembarrassed and strong out of a cleansed spirit. The nutrition of such a spirit, being unabsorbed by a noxious growth, is plentifully furnished for their life and enlargement. In this method, without any rupture or convulsion, without any excitement

of malignant passion or angry opposition, there is effected an important and radical reformation. In secret silence the mind is eviscerated of the foul and the destructive, and replenished with the pure. This sure production of moral beauty out of moral deformity ; this holy change of man apostate into man angelic ; this effacing Satan's dark form, and sculpturing deep God's pure image all interiorly, without belligerent effort, is a fine illustration of the conservative action of Christianity in achieving its reformations.

It has the same kind of action, also, from the affectionate gentleness of its spirit and the blandness of its address. Man is singularly adapted to be a subject of pure persuasion. Threats and overbearing dictation are deeply offensive and revolting to him. There is scarcely one proverbial fact respecting human nature more apparent, oftener reiterated, more true than this, that man may be led, but never can be driven. If we wish him to capitulate, we must wheel off our artillery, reverse our firearms, take the olive branch, make a gentlemanly address to his conscience, appeal to the nobler feelings of his nature, throw ourselves all bland, forgiving, confiding, sympathizing, upon his generosity, his fellow-feeling, his self-respect. In this method, almost with certainty will his understanding become docile to our reasonings, his conscience sensitive and responsive to our appeals, his heart warm and open to our inculcations, his whole being a captive to our power. Altogether after this manner does Christianity come to mankind. It is far more richly charged and characterized by friendliness, frankness, and love, than any human communication. The gospel is, indeed, one blessed embodiment of balmy gentleness,

angelic mercy, overflowing charity and benignity. Nothing can be conceived more conservative than this spirit. Very rarely will bitterness and violence rise up to meet such a mild, heavenly philanthropy. Who will resist words of love? Who will vilify evident intentions of kindness? Who will angrily shut his ears to glad tidings of good? The thundering legion, every thing but conservative, prostrates, desolates, *forces* its passage over dead men and consumed villages. Christianity makes its way, as a munificent prince journeys to his remote provinces, pouring abroad a profusion of royal benefactions to all whom he meets. Bearing, as the gospel does, a tide of blessings to all the needy and the wretched, it can scarcely fail, whithersoever it goes, to receive acclamations of welcome. Even when, in their highest faithfulness, the teachings of the New Testament approach the vices of men without any compromise or allowance, it is with a winning expostulation, and with a hearty, fervent good will, which it is rarely in human depravity violently to resist. While they do not shrink from announcements of woe, dreadful and eternal, as due to impenitent transgression, these very announcements carry with them such a deep compassion and sympathy as to disarm opposition, and at the same time augment their overwhelming power. Peals of thunder they are; but they come from clouds which have an orb of mild effulgence, not all concealed, shining behind them. It is also true that submission to the gospel, being a submission not chiefly to menace and power, but to proffered pity, and grace, and goodness, is on that account all the more hearty and whole, and therefore all the more peaceful. The powers of dark-

ness, it is true, will always rise and meet the approaches of religion with more or less of struggle and resistance ; but those approaches, although they will not crush, yet will, to a great extent, melt away the very hostility they themselves had before aroused, just as the nearing sun melts away the clouds which his own beams, when more distant, had created.

Christianity is conservative by means of its action on the original sources of evil things.

All along underneath our vegetation there is a circulation of rich juices, which convey all the life and nutrition, and determine all the character of the immense growth and exuberant production on the surface. Could we gain access to this extended vascular system of all nutritive soils, and find out the secret chemistry working there, we could effect any changes we pleased upon our luxuriant scenery. We could sow the interior currents with salt, and spread around general desolation ; or we could introduce needed ingredients, enriching combinations, and thereby develop new forms of life, as well as greatly augment the general beauty and munificence. The great wonder-working agencies in this case are all below ; above, instead of cutting, ingrafting, and nurturing, we have little to do but witness marvelous creations. This is a fair representation of the interior agencies and energies underlying all human character, all human conduct, all social conditions. And we are well acquainted with the elemental vitality to be set in action widely under the surface of every community, in order to all great and desirable exterior transformations. Christianity carries in its bosom the whole moral chemistry, and its favorite object and special mission

is to descend with its efficient powers to work first and chiefly in the heart among the springs and seeds of all outward things. This is a field, where, by operating elementally, it can operate on a grand scale, where acts are generic and recreative, where in striking one blow it strikes a thousand, where in waking a great and good thought, or a great and good feeling, it opens up into the sphere of human influence and human affairs a mighty element of change, melioration, progress. We are justified in this representation of Christianity as a hidden, energetic worker in the spirit of man, by many lessons left by our Saviour. He taught emphatically that purity and guilt exist in the heart before they appear in the act; that mischief purposed, and good designed, have all the turpitude and excellence of mischief perpetrated and good accomplished. Christian ethics recognize no reformation as true, trustworthy, sound, which has not its roots and its life in the internal spirit, nor any dereliction of duty decisive of depravity, that flows not out of the evil treasure of the heart. But the essential suggestion is, that it is in the recesses of the soul that all evil things have their beginnings, so that Christianity, working there, can easily mitigate and extinguish them. First sins are never great ones. So, also, the incipient impulses thereto are never great. It is according to a fixed law of all God's arrangements, that every thing in nature, morals, and mind, has its infancy, and its feebleness, and its littleness. The giant oak was once all involved in a tiny shell; the whole vitality of the cedar of Lebanon in a delicate germ. The conflagration that involves a city grew out of a single spark. These are illustrations of what occurs

in human conduct and character. But Christianity is awake, and present, and ready, with all its efficiency, at the first awakings and pulsations of evil. It furnishes its best influence to these seeds, germs, elements, earliest vitalities, incipient sparks. It plants itself down in the heart of society by the side of the first conception and stirring of mischief, of disorganization, of crime, and then attempts extinction and eradication, or, at least, abatement and control, before sufficient progress is made for the upheaving and disruption of the community. The restless, inflammable passions it approaches at the critical moment, when they are just kindling, and labors to cool, and repress, and confine them, before they have time to put the population in a blaze. When it is recollected that the great storms of commotion on the surface of society, as also the most extensive, permanent, and important reformations, have originated in some stirring of thought, or of passion, first awaked feebly and silently in the unseen bosom of a people, Christianity, that has its favorite and most perfect work upon these elements of agitation and of change, at their earliest throbbing and breathing, can not fail to be appreciated and acknowledged as emphatically a great and effective conservative power. In a world where deep and desperate corruptions, urgent and stormy passions, are in such full contradiction to the inculcations of religion, that slight causes will produce exasperation, resistance, often explosion, it is an invaluable attribute of Christianity, that it is fitted and accustomed to enter the interior spirit of communities, where gently, quietly, yet all-powerfully, it can neutralize and regenerate. Living in a scene where so much is imperfect and

calls for change, where the best things need to be better, teachers to be taught, improvements to be improved, meliorations to be meliorated, preachers of righteousness to be sanctified, prophesiers upon the slain to experience themselves moral resurrection ; living in a scene where so many, so important transformations and advancements are urgently demanded, we can not afford at all to augment existing opposition, to create any new prejudices, to waste any moral power in profitless collisions and fruitless projects. It is matter of profound and unfeigned gratitude, therefore, that Christianity supplies an instrumentality that works its largest and most essential ameliorating changes underneath, where it can do it most conservatively, without strife, or turbulence, or useless moral expenditure.

Christianity is conservative by means of the clear fullness of its ethical instructions. Some metaphysical minds, it is true, dissatisfied with a straight, beaten, illumined road, and also gratified with the enlarged forms in which mist and cloud present themselves, seem desirous and adapted to walk in obscurity and doubt. But a great part of the world needs a way all opened, undeviating, undeceptive. The human mind, since the fall, shows itself clogged, obscured, diseased, and enfeebled. Its liabilities and tendencies to perversion and misapprehension are great. Certainly under such disabilities men must have a very clear and satisfactory light to prevent them from driving into visionary excesses, into unnecessary and wasting schemes. Religion is a teacher preëminently luminous and intelligible. Science has no lessons of such crystal transparency ; literature has no such visible, tan-

gible, speaking sentiments, descriptions, or images; human ethics no such perspicuous lessons of wisdom. It is not that Christianity has no high themes, no lofty tracts, no depths and wonders. It has objects, which by their vastness and grandeur stretch out and away altogether beyond the mind's power to follow. It is, that, so far as these mighty things of God are open at all, the view is unclouded and satisfactory. It is, that whatever pertains to human life and duty is made most definite and intelligible. While religion, in giving lessons to man, indulges in no metaphysical theories, it lays open all that is valuable to practical life in all theories. While neither the doctrines of the nominalists, the realists, nor the conceptualists are discussed, nor even so much as alluded to; while transcendentalism, materialism, spiritualism have no place in scriptural nomenclature, the Bible, by means of a perfect acquaintance with the spirit of man, presents all good and needed instruction in terms and illustrations singularly familiar, transparent, and expressive. While it despises philosophy, falsely so called, nor attempts to thread its way through a chaos of conflicting opinions, it pours a guiding and sufficient light along all the private and public ways of men.

The comprehensiveness of the teachings of Christianity is an addition to their value as the light of mankind. Had all human duty been the matter of special and particular legislation, so that the feeling, and thought, and action, proper for every exigency, relation, and character, could be found prescribed and set down in great tables, in regular columns, in order to be turned to constantly by every human being; had this been so, the whole would have constituted a

cumbrous, voluminous code, which few could possess, which few would sufficiently read. It would, indeed, be a vast labor to learn from the immense mass what duties were presented, without performing any of them. The instructions of religion are to a great extent generic. Its precepts and principles, each of them by its inculcation of one thing, is an inculcation of a thousand. Its forbidding of one vice lays an injunction on a clustered family of sins. Its very few cardinal lessons have an accurate application to a large part of the conduct of life. Instances of such are the first commandment, on which hang all the law and the prophets; and the second, which is like unto it; the golden rule which, so far as acted on, reproduces heaven on earth. Furnished with such clear, appropriable, comprehensive teachings, should some still go astray in their efforts for reform and advancement; should some of the guides of society still need guidance, and some of its reformers reformation; should some improvers and regenerators be still swayed by impulse, be set on fire by passion, be driven to dashes, onsets, explosions, without opening their eyes on the consequences, then the ethical teaching of the Scriptures approaches with another influence. It acts to quicken men's vision, as well as to pour light on their pathway; to create a deep, responsive sense of personal obligation, as well as intelligibly to unfold human duty, to prepare the soil, in addition to providing the seed. The twofold power here referred to Christianity possesses eminently. Besides affording its comprehensive and luminous lessons, it opens the human mind, wherever it comes, to receive, to appreciate, to adopt, to love and obey;

just as the sun, at the same time that he comes forth with his light, wakes up the world to walk in it. We are not now to discuss the mode and philosophy of this additional effect of evangelical instructions, to make appreciative, susceptible, conscientious, those to whom they are addressed. The fact itself is an important one. Christianity as first proffering the most perspicuous wisdom, then as preparing clear perceptions to understand them, and a good heart to give them root, and growth, and fruit, must be acknowledged an ethical teacher truly illustrious. It is a heavenly light which this sacred guide pours along every man's pathway. We think of religion as making that path open and all distinct, as if marked on both sides by walls of darkness. We think of religion as a clear voice always in the ear, saying, with solemn, decided emphasis, This is the way, walk ye in it. When moral vision is disordered, so that matters of conscience and duty appear doubled, hazy, confused, and doubtful, religion separates these, making all clear and intelligible. Imagine a populous city in utter darkness; all are groping, inquiring, receding, advancing, falling, rising: suddenly a glorious luminary comes out in the heavens; perfectly, delightfully now do all see their way; all hesitation, collision, and obstruction have ceased. Christianity is that luminary. So does it dissipate darkness and beam down its light on all our moral way. Men may pursue their course of duty in perfect, open day, much as the heavenly inhabitants walk the streets of the New Jerusalem under the splendors of the eternal throne. In this character of an all-illuminating, steady, undeceptive light, in all human exigencies and duties, Christianity appears a great

and indispensable conservative power. With such a grand, clear, moral illumination around him, the reformer who scatters arrows, firebrands, and death, can never, except through much settled blindness and depravity, cover and hide himself from the indignation of the wise and good, never hush the honest convictions and reprobation of his own heart. They that do most to turn the world upside down, in their attempts to reform it, are generally persons who shut themselves from religious influences, either by a dead insensibility to Christianity, or by a disbelief of its reality. A revealing light out of the Bible, wisdom from above, let in full and steady upon their motives and their acts, has a power to make men first pause, ponder, and reconsider, then abandon their reckless mischiefs.

Christianity is conservative by means of the immutability of its moral distinctions.

The human mind readily perceives that a clear difference exists between right and wrong, justice and injustice, duty and delinquency. The human conscience, in all cases whatsoever, when these opposites are discerned clearly, gives the former its decided voice, the latter its entire reprobation. But there has always been prevalent in the world much confounding of moral distinctions. The indubitable line of demarcation, between that which is to be approved and that which is to be condemned, between that which is to be felt and done and that which is not to be felt and done; this boundary ignorance and wickedness do not always easily settle, nor always settle right, however easily it might be done. Pressing exigencies, new and unexpected relations, prospects of selfish advantage,

impending disasters have been allowed to introduce into the moralities and honesties of human conduct many monstrous perversions. Dishonesty and rectitude, injury and mercy, disobedience and duty, depravity and purity, at the mere dictation of selfishness and passion, are made to change places with the most unblushing assurance. Who that has been either an actor or an observer in the world, has not very frequently marked how men, who had before exhibited great energy in the performance of allotted services, immediately on discovering that their exertions are no longer necessary to the furtherance of private designs, will suffer a wonderful paralysis, and lassitude, and entire neglect to show themselves over the whole theater of their previous assiduity and fidelity? Who has not marked a great deal occurring, more positive and destructive than this, under the power of passion? Falsehood, avarice, ambition, and sensuality, reckless of all right, charity, and purity, often are seen to create oppression, and disorganization, and ruin, to a melancholy extent, over wide communities. This prostration of barriers between vice and virtue, and consequent obliteration of moral distinctions, leaves the pathway all smooth and open for the rage and rush of every wild enthusiasm and every self-confident extravagance. Now, if there were a great rule of right, and justice, and duty, unaffected by time, unmitigated by exigencies, unaltered by opinions, undepreciated by prejudice, irrepealable by passion; if there were a comprehensive, high code of righteousness and equity, perfectly immutable in all latitudes and longitudes, in all families and nations, in all wealth and poverty, in all servitude and authority, it would certainly act most conserva-

tively to prevent disastrous schemes, desolating movements, destructive changes. This code we have in absolute perfection. Just such an unchangeable prescription of all that is right and pure does Christianity present to human society in its simple, definite, uncompromising laws. These bend to no selfishness, bow to no power, yield to no pressures, intermit injunctions for no cause. The immutability of the moral distinctions of Christianity rests, in the first place, upon the fact that they are eternal. From before the foundation of the world have they remained unchangeably the same. It rests, in the second place, upon the fact that these distinctions are founded on the relations of existence, of being to being. These relations are in their own nature definite and unalterable. So soon as God created a moral agent, the relation to its Creator of that created agent gave rise to obligations, fulfillment of which was right, neglect of which was wrong unchangeably. So soon as God created another intelligence, the mutual relation of the two to each other, as offspring of a common parent, imposes mutual duties. To perform them is right; to contravene them is wrong; and nothing can abolish or change the character of these acts. The data given, existences and their relations, the rest is inevitable; consequent practical obligation nothing can prevent, or remit, or commute. There may be a thousand contingencies, and ten thousand adventitious circumstances; this alters not relations; this alters not obligation or responsibility. The immutability of moral distinctions, in the third place, rests on God's own nature. In respect to this nature there is no shadow of turning forever and ever. The universe may cease

to be, every thing material may change ; God never. Can the perfect be improved ? Can infinity receive accretions ? Can omniscience become wiser ? Can supreme rectitude be made more righteous ? God's own moral nature, perfect, infinite, is embodied and expressed in the moral distinctions of Christianity. Therein is recorded, in letters of light, his own sense and sanction of all righteousness, his own sense and condemnation of all unrighteousness ; both unchangeable as the pillars of heaven. Its sacred rules of life, thus unaltered and unalterable, religion sets up in full sight of all men, as a grand barrier, as a stern, solemn admonition against all resistance to law, against all social excesses. Unceasingly does the Christian code thunder on the conscience of the world, promulgating its righteous precepts, which are incapable of any mitigation or any remission forever. Kingly power can not escape responsibility to divine, unchangeable equity ; wealth and power can not ; discontents, insubordinations, insurrections, mobs, treasons can not. An uninterrupted announcement by Christianity of what is right and what is wrong, what is duty and what is sin, to every member of a community, and that in terms definite and irrevocable, must act in the highest degree conservatively. It is as a recognized voice of the Almighty uttering invariable denunciation against evil ; as a known light out of heaven, making one and unalterable the way of righteousness.

These attributes—a bland, conciliating kindness and love ; a renovating action on the sources of all conduct and character ; clear and full ethical instructions ; immutable moral distinctions—these attributes of Christianity render it powerfully conservative

in all its movements, aggressions, and transformations among men.

II. The happy influence in society of a conservative Christianity may here properly claim some consideration.

It acts as a quiet and gentle remedy of political evils. Among these are the wrongs and quarrels which arise between nations. Contiguous states are natural enemies. No two distinct sovereignties ever yet dwelt side by side on the earth, without differences, mutual oppressions, bloody conflicts. Wars, as the result of national animosities, have gorged in as much property as is now upon the earth; have slain their thousand millions of men. There are serious political evils living within the bosom of individual nations. In every civil community there appears, in some form, the patrician feeling warring, often bitterly, with the plebeian. The mildest result of this antagonism is the oppression of power and the alienation of dependence, the haughtiness of wealth and the jealousy of poverty, the hard-heartedness of employers, and the deep discontent of operatives. Large states have many local interests, which give rise to sectional animosity and sectional legislation. North, south, east, west are thrown into hostile attitudes. The manufacturing interest is in collision with the planting interest, the mercantile with the agricultural. All civil order is at last endangered; the government totters; insubordination, anarchy, internal war are seen on the eve of bursting in a storm on the land.

All these feuds and conflicts within single states, and between nations, have in the conservatism of Christianity a counteracting influence which is entirely

peaceful, at the same time it is eminently efficient. It does not present itself amid these dissatisfactions and quarrels, as did Cromwell amid the British Parliament, with a drawn sword and three hundred armed men, thundering out, "Instantly to your homes." This is not its mode. It is not a whit less resolute and fearless than the protector. It does not, however, enter national cabinets, state legislatures, partisan organizations, contending ranks of society, to tear off the mask from hypocrisy by violence, to execute by authority a summary punishment for political rottenness, selfish machinations, scandalous practices. This would break up the foundations of existing order, and place both governments and communities farther beyond regeneration. This would add stimulants to excitements already dangerous, virulence and food to resentments already unmanageable. The Christian religion, fitted precisely by its conservative qualities to such exigencies, communicates a silent, tranquil power into the interior among all the disturbing elements. It distills this influence, as the dew falls, without the least ostentation or commotion. It insinuates its own gentleness of spirit all through society, as leaven leaveneth the whole lump. Fraternization is the happy result; every person reached, governor and governed, is wrought into a fraternal sensibility. Man is to man a brother united in warm alliance. This sentiment of human brotherhood, from its nature knowing no boundary but humanity, is, in the first place, emphatically national. It cherishes all that is valuable, included under the name of fatherland. Every home possession, honor, interest, it garners up to love and sustain. It is shocked at any thing so narrow as a partisan or sectional interest. It revolts at the mean,

contracted policy of stopping to bestow an exclusive blessing upon a faction, a monopoly, a geographical district, where all the interests, all the population of the entire domain, are to be equally loved and provided for. This fraternal feeling, in the second place, is with equal emphasis international. Instead of resting at the lines which circumscribe a single country, it takes all nations into its sympathies, prompts toward every one of them kindness and love, encourages the most amicable and advantageous mutual relations. The true, fraternal spirit of Christianity, kept pure and burning among men, however peremptorily it denounce and abolish political wrongs, may always be expected, through the fullness of its kindness, to leave the most delightful amenities over the whole field of its action.

In political communities, permeated by the conservative principles of religion, there exist also, in full activity, a vivid sense and recognition of justice and honor, which are of no less happy and pacific tendency. The divine code of morals, stern, uncompromising, inflexible, lays as imperative an injunction to observe strict amity and integrity upon governments as upon subjects, bodies politic as bodies individual; it utters as unhesitating and fearful a condemnation of perfidy and oppression, when occurring between masses of men, as when recurring between neighbor and neighbor. These lessons, which, without exceptions or modifications, are solemnly commended to the judgment and conscience of man, possess a great and noiseless efficiency against international disputes, treacheries, and aggressions; against sectional jealousies, party dominations, and civil abuses. Remedies of physical maladies frequently

effect their object by producing a new disorder. Christianity, by her thorough working principles, clears off all noxious political growths, and drops no bad seeds to spring up after her labors. The great unchangeable commandments of religion, proclaimed as the only laws of an individual nation and of different governments, bear to civilized men a dignity, an authority, a divine excellence, which will rarely fail to arrest and arraign all political outrages without awaking active hostility, without inducing the mustering of a soldier, the unsheathing of a sword, the ravaging of a harvest, the disquieting of a family. Not more peacefully and signally did the application of natural laws, at the creation, reduce the universal chaos all to perfect arrangement and beauty, than will great moral principles, introduced into the midst of political jargon and confusion, transform the whole to a calm scene of order and harmony.

The conservative action of Christianity is favorably presented in its peaceable removal of ecclesiastical evils.

The delightful influence and aspect of religion, while conducting the reform of great church abuses, will be more apparent by a brief reference to the nature of these abuses themselves. Ecclesiastical evils are, an inculcation of gross religious errors; a prostration of the rights of conscience; a demanded servility to priestly assumptions; an adoption of form and fanaticism in the place of obedience and piety. These spiritual abominations are introduced and sustained chiefly through love of power, pleasure in enthusiastic fervors, passion for pompous rituals, blind veneration of ostensible sanctity, desired indulgence of the sensual appetites. Under the prominent systems of eccle-

siastical corruption, the pagan, Papal, and Moham-medan, the depraved propensities of men are largely gratified. Conscience is quieted and religious hope encouraged, while the wide theater of worldly enjoyments is thrown freely open. The whole is an attempted accommodation of religion to man, and not man to religion.

Church abuses, it is melancholy to know, are not confined to the three great perversions just now referred to. The present religious organizations unhappily are not free from ecclesiastical evils of the same nature, and of great magnitude. There are in the best communities large church establishments instinct with love of power, penetrated with self-exaltation, exclusiveness, intolerance. We are obliged to witness, within the boundary of religious establishments, much speculation, theory, and mystery, instead of hard work and crucifying of the flesh; much blind reverence of a long-existing church polity, and of cold, imposing forms, in place of interior purity and an overcoming faith; much sectarian zeal and railing, instead of sincere contrition and deep humility; much blustering profession, instead of close communion with God. The firmness with which modern church tyrannies, church infallibilities, church formalities, church fanaticisms are held, is probably not a whit feebler than that by which the Hindú or Moslem adheres to his peculiar delusions. There is no so difficult, so hazardous, so hopeless a labor as that of attempting to effect an abandonment of religious errors and absurdities, whether pertaining to faith or practice. It is entering into a great battle with the most strenuous propensities and sympathies of our nature. And the contest

is the more protracted and determined, because these claim to be religious, to be all enlisted and disciplined in the pure service of God. Not an inch of ground will be yielded, not a concession be made, except in the last extremity. The resistance to all effort at reform comes from two quarters: First, from the holders of ecclesiastical place and power. They fix an iron grasp on their system, in order to retain and augment their dominion, their distinction, their lucre, their luxury. Secondly, from the common people. They dearly love their irresponsibility under the care of priests and saints, their easy escape from their sins at the confessional, their stereotyped reverences, their imposing ritualism, their self-flattering external sanctifications. In consequence of the tenacity of these attachments, all forcible means to carry reforms into corrupt religions generally remove them still farther from any favorable change. Even violent dissuasion, used on ecclesiastics, makes them lay hands more strongly upon prerogative and authority. External uncompromising urgency, by way of inducing the laity to abjure spiritual domination and cold formalism, will be met with a more determined adhesion and a more bitter resistance.

Undoubted and painful as these facts are, let it not be concluded that a peaceful reformation is hopeless. Christianity has a spirit, mode, and efficiency, which remove all ecclesiastical evils without either a war of passions or an external struggle. Its favorite approach to man is in the character, most unwarlike, of a fountain of light. It so shines in upon the duped, darkened, and bound, that they can actually see and know the ignominious chains wound around

their souls, the murky fogs which involve their religious opinions, the despotism which treads its iron heels into their moral life, the icy forms which bind and freeze to death their pious fervors. How willingly, joyously, will they escape from these crushing, palsy-ing, suffocating spiritual disabilities!

The happy effect of the conservatism of Christianity, in respect to its peaceful action against ecclesiastical abuses, may be seen in its emphatic lessons on human rights. It recognizes nowhere, and in no manner, the right of any man to lord it over any other man whatever. According to the spirit of its teaching, every individual, so far as his fellows are concerned, is the sole owner of himself, and has in himself a rich cluster of personal immunities, which no created intelligence may at all interfere with. Among the possessions and privileges which each man may retain and enjoy, and which no being, but the Almighty, may take from him, either with or without his consent, are, a right to read, think, and judge, without the smallest restraint, and also to worship God in the mode chosen by the worshiper under the guidance of the Bible, independent of councils, synods, conventions, presbyteries, catechisms. How will a man thus instructed by Christianity, thus taught to walk abroad in perfect intellectual, moral freedom, wheresoever his spirit may take him, amenable only to Heaven—how will he break loose spontaneously from all the dictated ceremonials, humiliating servilities, imposed sanctities of false religions? There is no commotion or struggle, because the abandonment is so willing, the proffered freedom so deeply cherished in the spirit of man. Not more decided and welcome is the emancipation of the

aeronaut, when he clears from fastenings, buildings, trees, all things earthly, and mounts away a denizen of the serene heavens, as free as the element that sweeps him up.

The same happy result from the conservative element of the Christian religion appears in the undisturbing influence against religious formalities and corruptions, by its earnest requirement of spirituality. Its constant and great lesson is, that men be pure in heart. Its constant and great influence is, to breathe into the spirit a divine life. It values and commends only such outward services as are fair and natural expressions of interior godly affections. It represents God as regarding every thing, where the heart is not found, as sounding brass and a tinkling cymbal; as bending with approval and love to every pulsation of pure feeling in the whole wide heart of humanity; as affording the warm paternity and patronage of his whole gracious being to every sincere and spiritual worshiper who bows before him. Such a presentation by Christianity must put to shame priestly artifices and dogmatic prescriptions, must administer a weighty and impressive rebuke to all reliance on mere outward observances and professions. Such a presentation must supersede all use of force in removing these ecclesiastical evils. Self-convinced and self-solicitous, great numbers, voluntarily, will burst off religious bondage, push out from religious darkness, and abandon mere forms.

By these conservative modes of action, the system of the New Testament maintains an immense efficiency against religious perversions. Did it carry the sword into the absurdities and corruptions of pagan-

ism, Papacy, and Mohammedanism, into the formalities and assumptions of corrupted Protestantism — did it enter any of these boundaries with a spirit to extirpate by force, the result would be, almost inevitably, in addition to the awakening of serious strife, a large augmentation and wider diffusion of the existing evils. When, therefore, it is remembered, that false forms of religion have inflicted on the world some of its greatest injuries; that under them most of the crimes of mankind are either sanctioned or winked at; that extensive moral desolations still exist through the influence or under cover of religious delusions, — who can sufficiently admire and value the conservatism of Christianity, which redeems from all religious debasements, and conquers a religious peace, without raising a weapon or at all disturbing the quiet of society; which, in gathering up the tares, roots up none of the wheat along with them, and, in casting out devils, leaves the subjects of evil possessions in their right mind, at the feet of the Prince of Peace!

The conservatism of Christianity is favorably exhibited in the removal of social evils. There are crimes which, in some communities, are so interwoven with established habits, so boldly countenanced by influential citizens, that all legal processes against them are a mere feint, a mere mock appeal to justice. While, however, the law rests quietly in the statute book, the sins themselves are scattering firebrands, arrows, and death. There is another class of sins belonging to society, which, in case law and force be attempted against them, will awaken resistance, bitterness, violence, confusion. We have an illustration of what will often result from the employment of

compulsory measures, in the state of things produced a few years ago, by the conscientious and worthy efforts which were made to induce the government to cease from its desecration of the Sabbath. Had the petitioners, who were the most respectable citizens of the United States, much further urged their object, there would have succeeded a general and violent excitement; a fierce array of Sabbath and anti-Sabbath feeling and action. An immense injury to that sacred institution and to all religion would, to human view, have been the consequence. There is a whole class of social vices like this of Sabbath desecration, licentiousness, intemperance, profaneness, dueling, and others, which, if attacked in the modes of worldly wisdom and worldly force, are rarely given up without a determined and formidable resistance, attended with angry discussion, virulent anathemas, heart-burning alienations. It is not intimated that the brandishing of carnal weapons by the abettors of these social disorders can be wholly avoided, even under the action of the peaceful gospel of Jesus. It is not intimated that the friends of their total abolition from human society ought, in consequence of such unrighteous opposition, wholly to distrust the strong arm of power, or refuse to seek the aid of the ballot box and of legislation. It is suggested that Christianity has a more excellent way, a way more gentle and pacific, and yet not at all less powerful and effective. Under the action of its uncompromising principles and its regenerating power deep in the moral life of the community, these mischiefs of society will generally be removed with almost no ostensible resistance and warfare. Herein is a happy illustration of the benign

influence of the conservatism of the New Testament.

This conservatism appears nowhere, perhaps, with more decided advantage than in the great work appropriate to religion of extinguishing domestic slavery. This is the great social evil of our country. It has more human passions and depravities pleading in its behalf than any other sin belonging to civilized society. What power is competent to remove this wickedness without acrimony and violence? When we ask men to give up their slaves, we ask them, in the first place, to give up their property: they are wealthy this morning; our proposition is, that by a single dash of the pen they write themselves poor. We ask them to give up their only means of living, for, long dependent on slave labor, they are incapable, at first, of all efficient, self-supporting efforts. We ask them to yield up their dignity and importance in the community as independent gentlemen. We ask them to give up caste, and descend to what they deem the class of menials, or, at least, to the condition of a laboring peasantry. We ask them to give up their ease, leisure, literary and refined gratifications. When was society ever kept quiet, while the interests and prejudices of men were thus sacrificed, and the deepest affections of their nature were torn out by the roots? There will be a revolt, deliberate and most stubborn, against such a great change of social condition. The institution of slavery will be adhered to with a tenacity like the grasp of death. In many cases life will sooner be yielded than the advantages and distinctions supposed to be conferred by the system of domestic servitude. In touching this institution, it is to be recollected,

therefore, that we touch a sensitiveness to rank, honor, character, wealth, enjoyments, which has often drenched the earth with blood. Besides the difficulty of peacefully breaking up this institution, arising from the fact that every fiber of fallen human nature is to be broken in the effort, the spirit of man naturally revolts against force, against any direct legislation designed to thwart him, against even indirect movements, which, by a violent action on public opinion, shall become virtually compulsory. Man loves to do things of his own free will, of his own independent impulses, especially great and noble things, like this of slave emancipation. He is filled with indignation, if ostentatiously informed what is just and commendable in the premises, as if his own spirit did not prompt him to all that is right, praiseworthy, and magnanimous. All approaches to dictation will ever be in danger of arousing slaveholding communities to terrible indignation, and a determined belligerent attitude. Here let us mark the happy manner in which Christian conservatism acts on this great evil, upgrown and vitalized though it be, out of the very soul of society. That manner is dispassionate, and accompanied with no disturbing influences. Christianity has been represented in this discussion as carrying into the inner man of the heart an influence radical, powerful, and transforming. The effect is, among other things, to give fresh vitality and life to the conscience; to set up this righteous, inflexible judge at the very springs, where passion and depravity begin their work, and secure their future victory. This stern assertor of right, thus going back to pronounce condemnation on every original propensity that prompts to any wrong

against a fellow-man, gives scarcely an opportunity for the awakening of animosity or turbulence. Artillery is not planted outside of the walls, but a power is set up within the fortress, which has reduced it to terms. There is no adjustment at the point of the bayonet, because of a previous adjustment at the higher tribunal of the heart. Suppose, then, the question of slavery brought to the bar of a clear, sensitive, honest conscience planted by Christianity in the spirit of an intelligent slave owner. Suppose a slave to appear there, and to set forth all his crushing wrongs, and put in all his claims for just redress. Or, if he has not skill and confidence enough for such a presentation personally, let this very ignorance and inability plead for him against the servitude that so blights and depresses his understanding. Let his very contentment, with his drudging condition of servility, plead for him against the same servitude which so extinguishes the sensibilities of the soul. Let the lashes of the taskmaster, pushing him to his sweltering toils, let his coarsely-clad frame, his naked children, his violated family — let all these plead for him. There is no public assembly, no audible speech or rejoinder, no abolition lecture to stir angry blood, no anti-abolition assertion and denunciation to outrage all human sympathy and justice. All silently and unobserved, in the secret chamber of the master's own spirit, the whole matter is settled. Present, *Court*: Chief Justice Conscience, unbribed, illuminated, quickened, fearless; *Plaintiff*: the down-trodden African with his clanking chains, his idiot intellect, his scars, his blunted sensibility, his heaving sighs for freedom; *Defendant*: the master in his aristocratic ease, luxury, independence;

*Counsel for the plaintiff*: the golden rule and the immunities of humanity; *for the defendant*: paternal usage and the rights of property. Does any one doubt what will be the judgment of the court? There is no room for doubt. The poor, unpitied, enslaved being will be declared unlawfully detained. He will be set free! He will go forth with the high consciousness — so far as now capable of such a feeling — with the high consciousness that he is a man! that he is God's freeman! God's nobleman, with all the rights and dignities appertaining! In this action of Christianity, by means of conscience, there is no dissatisfaction and contention, because the party resisting and belligerent has voluntarily stayed proceedings, abandoned the defence, receded cordially and quietly from the whole controversy. After the same conservative manner is the Christian religion, if but allowed to exert its legitimate power, fully able and adapted to break all the chains of the oppressed, to root entirely out of the community the extended, tenacious, cherished "domestic institution," without essentially ruffling the spirits of men or disturbing the public peace.

This bland action of the conservatism of Christianity is not confined to the evils which have been now referred to. In a method equally benignant and tranquilizing does it proceed in the restraint and eradication of all the sins which appear in human society. Even where, through the depth and violence of depravity and passion, there is left in its wake a quaking and rumbling underneath the surface of society, it will be found generally to have effected, to such an extent, a neutralization of troubled and antagonistic forces, as to prevent all serious upheavings and outbreaks.

The allaying and exorcising of social evils, without stirring up rancor, rupturing bands of brotherhood, creating violence, preventing communities from pursuing calmly all their great purposes, is a truly noble service. There is an incidental result attendant upon this achievement which renders it specially valuable and permanent. In the process of cleansing society of crimes, by drying up the bad passions which feed them, Christianity plants in men pure and ennobling affections. In removing pride, it substitutes humility; in extinguishing avarice, it kindles philanthropy; in eradicating envy, it gives birth to brotherly kindness; in destroying passion for worldly fame, devotion to sensual pleasures, feelings of revenge, it creates the desire of God's approbation, wide beneficence, the spirit of forgiveness. Besides Christianity, there is not another power in our troubled, stormy world, competent to a permanent extinction of social offences without a strife and shock of the social elements. As a threatening cloud uttering thunder, by means of numerous electric points shooting up into its bosom, has its angry fluid conveyed gently into the earth, and its quick and dreaded discharges all hushed, so a community overcharged with crimes may, by the presence and action of Christianity, be dispossessed in perfect quietness of its vicious ingredients, and be left to enjoy the happy and undisturbed influence of a pure religion.

These observations, in respect to the valuable influences of the conservative element in Christianity, can by no means lay claim to the fullness and dignity of an adequate discussion. They may serve as partial illustrations. They may serve to attract attention to

the peaceful spirit and manner with which the gospel enters upon all its earthly labors and accomplishes all its results. It has been the object to show that in every agitated and threatening moral convulsion, awakened by attempted purifications of human society, Christianity will be heard uttering the sublime rebuke of Jesus to the storm, "Peace, be still!" — words of omnipotence, able to bring down a great calm upon a troubled community. Inasmuch as, through the violent and willful tenacity of depraved passion, all efforts to effect radical reformatations will ever tend to create an immense excitement, and a hostile rally and rush to resistance and conflict, a bland, conservative Christianity will be always and altogether indispensable. We turn to it with pleasure and confidence, as the sufficient and only peaceful reformer of the world. For six thousand years have threats and force been used upon man with but slight advantage. Let the world turn with hope to the more peaceful and powerful Christian principles, conscience and love.

If the view which has here been taken of Christianity as a great conservative influence be just, then must it be regarded a grand and fatal mistake to commit desirable reformatations to irreligion and infidelity. The infidel and irreligious may possess commendable good works, and may show an ostensible zeal beyond those whose hearts glow with the benevolence of the gospel. But quickly, oftentimes, their fervor is seen to turn belligerent, to grow into intolerance and unforgiving abuse. By this means, the good cause is left to care for itself and to sink, while a war is carried on, in another quarter, against sinners personally, and not against their sins. There is no hope of reforms such as need

not themselves reformation, except they are penetrated and conducted by the peaceful religion of Christ. To this agency alone has Heaven committed them. Nearly the same reasoning dissuades from intrusting the improvements of society to outward organizations which are not also richly pervaded with the same mild spirit of Christianity. It is freely admitted that voluntary association is a very important principle in all social amelioration and advancement. But the danger is, that combination, in and of itself, shall come to be entirely trusted, while the conservative vitalities of the Christian religion are undervalued and dispensed with. The result eventually will be, the growth and exhibition of somewhat that is compulsory, overbearing, and dictatorial. And associations not bearing themselves so meekly as they should, resistance may be offered, and resistance may be resisted, and hereby not only all efforts at improving society be totally paralyzed, but great disturbances be introduced. In societies which do not assist the gospel of Christ to announce a single claim of Heaven, or to enforce a single religious obligation; in societies whose members present, if any, but the faintest exemplification of the graces of the gospel, and but a very doubtful obedience to its precepts—in these true reformers should place very little reliance for any thorough, quiet cleansing and transformation of human society. They will be likely to make more show than advancement, more contentions than conquests. Vice is not a thing so gentle, so yielding, so loosely settled upon the heart of communities, as to shrink unresistingly before constitutions, and presidents, and treasurers, and meetings, and platform discussions. Let the true friends

of reform march right out into the open field of the world, with the deep-working spirit of an omnipotent Christianity. The irruptions and progress of wickedness, it may be hoped, will in this way be effectively stayed, and the community be settled into tranquillity, at the same time that it is established in righteousness.

Equally unfortunate would it be, that reforms should be committed to political parties. Legislative prohibitions have in this discussion been admitted to be important. These, doubtless, at the right place, just in the rear of full and voluntary decisions of public sentiment, and as expressions of that sentiment, are of great value and power. But the eradication of an existing evil, left for accomplishment to the corruption, and intrigue, and crooked policy of partisan politicians and place-hunters, will be likely to be made the cause or pretext of a great and bitter political scramble. In the commotion which is raised, the crying sin, instead of being removed, will probably, like the oak in the winds, only shoot deeper its roots into the heart of society. The moment that reform undertakes to employ the sword of political power, the sword of God's Spirit, infinitely more efficient, falls from its hand. Christianity considers the appliances of diplomatic policy and influence, when made an ulterior confidence in the business of reformation, as a decided libel on her character. Are not her treasured heavenly truth and heavenly power capable of working irresistible regenerations gently in the wide heart of the people? Are not these enough without submitting important reforms to a combat of wily, mercenary politicians? The gospel, in its unostenta-

tious simplicity and divinity, in its pacific spirituality and omnipotence, should be our great reliable agency against all our evils, political, ecclesiastical, and social. Some imagine that reform movements, though rash and violent, and at first view highly imprudent, may eventually work out good, and much advance consummations devoutly to be wished. God in his own pleasure may produce hurricanes, and earthquakes, and pestilences, as the means of valuable final results. But *men* have no authority to do such things. They must take the gospel of peace, and, all instinct themselves with the spirit of peace, proceed to the needed transformations of human society. In its character as a pacific agency, Christianity, by the wiser portion of mankind, will be ever greatly valued and revered. Some minds might prefer the more imposing and stirring things involved in the preparations, tactics, struggles, and shock of a great mental and moral war. But the quiet changes, wrought by religion down in the deep soul of society, which produce a fair, blessed reformation and righteousness all over the surface of society, are far more desirable and godlike. We may well glory in a Christianity which, as a union of peace and power, of charity and omnipotence, effects conquests without campaigns, subjugations without battles, alliances without compulsions. Such an instrumentality is the most important known under the government of God. Let Christians, with admiration and gratitude, mark how it enters into human communities, not violently to cauterize and amputate, but soothingly to remove external disease by healing the whole vital circulation; not to work in moral convulsions, while attempting to work out

moral ailments, but, with far more efficiency than this implies, to recover all that is lost, renovate all that is destroyed, resuscitate all that is dead, without at all dispensing mischief or awakening violence. On the forefront of our grand enterprise, human redemption, we are permitted to write, "Peace on earth, good will to men!" So far as we give Christianity its perfect work, we shall have the pleasure to witness, with but few exceptions, the evils among men, complicated and numerous though they are, yielding without commotion to its conservative power. Bright to us, therefore, is the vision of the promised day of a thousand years. Then a grand junction shall be effected, peaceably, of the kingdoms of this world with the eternal kingdom above; then to the shout from heaven, "Peace on earth, good will to men!" shall go answering back from island and continent, from tribe and empire, from land and sea, "The wolf doth dwell with the lamb, the leopard doth lie down with the kid, the lion doth eat straw like the ox, the little child doth lead them. There is nothing to hurt or destroy; swords are beaten into ploughshares, and spears into pruning hooks."

## PROTESTANT CHRISTIANITY ADAPTED TO BE THE RELIGION OF THE WORLD.

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THERE are several systems, assuming to be religious, which have striven long and vigorously for universal ascendancy and dominion. Paganism, under numerous and various forms, already asserts supremacy over more than half of mankind. Islamism holds, under an unyielding sway, one hundred and twenty millions of the population of the earth. Papacy, claiming with great effrontery to be the only pure and true religion, is now struggling with vast zeal and unconquerable energy to plant itself over the whole of the habitable world. These schemes of religion are not at all well adapted to the nature and condition of mankind. They are strikingly inefficient in creating an intelligent faith; in providing for the depressed and poor; in establishing a true and safe freedom; in meeting the great demand for mediation and mercy made by our moral nature; in raising man to the true grandeur of his being; in securing their own universal diffusion. Protestant Christianity seems capable of accomplishing all these grand ends. Well suited is it, therefore, we may safely allege, to be the religion of our race.

I. The first proof of this adaptation may be found

- in the fact that Christianity presents openly and intelligibly to all men the evidence of its own truth and divinity.

The unlettered and unthinking constitute a large portion of the population of the globe. Neither the Papal, pagan, nor Mohammedan religion has so much as designed or made the least attempt to present to the great masses of ignorance and depression any proofs whatever of its origin and authority. The priests and teachers of all the false systems have assumed arbitrarily to dictate to the faith of the multitude. Claiming to be the sole privileged depositaries and organs of the counsels and communications of superior beings, they have urged peremptorily the unhesitating reception of doctrines and services, on their own bare declaration of antiquity, divinity, and authority. Thus under the management of a corrupt and cunning priesthood do these superstitions approach the uninstructed, credulous multitude with a forefront of concealment and darkness, and then challenge, on pain of eternal death, an unwavering, implicit assent to a mass of unexamined fables and absurdities. This unconditional submission of religious faith to the craftiness, and depravity, and tyranny of a fellow-man humiliates, corrupts, prostrates, and crushes most pitifully.

A religion for mankind, for the unlettered as well as for the learned, must bear upon itself visibly, unmistakably, the proofs of a supernatural origin and a divine authority. Christianity, I allege, does this, does actually come with God's own image and superscription, even to the common mind of the race, all marked upon it most distinctly, legibly, and lumi-

nously. He that runneth may read ; the wayfarer of the world need not err. The divinity and authority of Christianity rest on this simple and intelligible foundation—the truth of the narrative found in the four evangelic histories. The proof that their account is most accurately true lies upon the very surface, entirely visible to unlettered men. There is every where perceptible to such men a frankness, a sincerity, a straightforwardness, a total absence of all appearance of understatement, overstatement, and concealment, a disinterestedness, a fullness of knowledge, an honest truthfulness, which almost compel belief. Assured that there is in the sacred record no coloring, embellishing, conjecturing, or imagining, but an unvarnished, most veritable relation of supernatural events, heavenly teachings, and undeniable miracles, precisely as they occurred, the uneducated readers perceive and acknowledge that Christianity emerges from this scene of divine power and divine wisdom, bearing heavenly attestations most clear and satisfying.

Divine revelation presents, both in bold outline and in graphic touches, such accurate, vivid, and full pictures of the nature of the heart of man as to convince unstudious and common men, who have carefully turned their attention upon their own character, that the painter must be the Great Searcher of the heart. The scriptural delineations of man present features which otherwise would never have been discovered, but which, once traced and painted, the mass of uneducated readers may instantly recognize.

Another evidence of divinity, clear and open to the same description of persons, is a remarkable

agreement between the teachings of Christianity and those of unperverted conscience. From both they hear the same stern, fearless, authoritative voices on all great moral questions. They perceive that the gospel presents just the grand, pure objects to love, interests to pursue, treasures to obtain, which conscience pronounces worthy of a rational, gifted, godlike, and immortal being. As it is the Divinity, confessedly, which teaches in human conscience, they hesitate not a moment at the conclusion, that it is the Divinity which teaches in Christianity.

There is a class of precious scriptural assurances to good men, which are so invariably fulfilled to the utmost as to leave no doubt on the minds of plain men, that it is God himself in very deed, who in the sacred Word speaketh these encouragements. Every day as they see that, while the righteous have adversity, they have also peace ; while they have difficulties, they have also assistances ; while they have extremities, they have also glorious deliverances ; every day as they see them never forgotten, never forsaken of their heavenly Father, they have fresh proof that the communications of love, of which these are the accomplishments, were certainly given by the good man's Almighty Friend above.

There is also a morality of inimitable sublimity and beauty every where inculcated by Christianity, very appreciable by the common mind as truly divine. The Saviour's own pure, glorious life and character are a part of it. Throughout, there are to unlettered readers a calm holiness, an angelic mercy, a frank sincerity, a supernatural wisdom, a rich grace, which can not be of the earth, earthy. These qualities show

the sweet purity of heaven, the pulsations of a divine life. They evince the same superiority to all other moral lessons which perfection does to imperfection, which divinity does to humanity. To unlearned men the morality of Christianity bears a serene, lofty, uncorrupted and incorruptible spirit, which as indubitably indicates its origin to be from heaven, as the hues of sunset show that they come from the glorious orb which has just disappeared.

Some of the descriptions of the Bible have an august magnificence and power, which indicate to the same class of men a pen dipped in the light of heaven. The judgment day, as described in the 25th of Matthew, affords an illustration. The great scene opens, unfolds, and closes with a simplicity, a graphicness, an apparent truthfulness, an awful grandeur, a hushed solemnity, which assure them it is the draught of a divine intellect. Other illustrations are the representations of Jehovah, of the New Jerusalem, of the crucifixion, of the resurrection of the dead. They all bear a reality, and consistency, and simple majesty, and serene divinity, which are evidently above all finite intellectual power. Unlettered readers doubt not that these delineations must have come down out of heaven. Were the apocalyptic angel, standing in the sun, to portray to us that luminary, there would be evinced a clearness of view, a confidence of statement, an undisguised naturalness, a sublime simplicity, which would leave no doubt that the description was given by an eye-witness. So do these scriptural delineations show the pen of the most near and present of all observers, the Omniscient himself.

These are some of the proofs of divinity which lie

on the face of Christianity, capable of being seen and read of all men. While it is matter of gratitude, that history, and philosophy, and science have rendered faith in Christianity, on the part of the learned, totally and forever impregnable, it is a matter of far higher interest and value that God has made the gospel its own witness, has written its heavenly origin palpably on the revelation itself, so that the great mass of mankind must unhesitatingly confess, as they read, and mark, and meditate, that Divinity shines out every where; that the traces of God's hand are no less clear, and full, and readable upon Christianity than upon the great scene of nature where all have beheld them. Undoubtedly this is the religion for man; it is fit that we congratulate the race, that it is presented in Christianity, with a system which condemns not its votary to have the intellect and conscience bound and bridled. The New Testament, so far from enjoining such an intellectual humiliation; from wishing the consent of any human being to be so duped, and degraded, and wronged; from contributing in any way to reduce the high spirit of humanity to such an ignominious submission, does specially and earnestly summon every subject of God, as a self-responsible man in the use of his own independent powers, to scrutinize its credentials, sift its proofs, weigh its claims, unhesitatingly, fearlessly, to the uttermost. It does, in addition, counsel him to construct his opinion and settle his duty according as his own clear reason and unperverted conscience shall dictate, irrespective of priest, precedent, or authority. It is only on the condition that its revelations are incontestably divine, that the gospel expects man to bow

with reverence to its great truths ; only on condition that its instructions are undoubtedly emanations from the Deity, that it expects him to walk in its light. Christianity thus bearing upon itself, to common minds as well as to others, a most visible divinity, and asking credence and obedience only on its evident possession of that divinity, is very eminently adapted to be the religion of all mankind.

II. Kindred to this intelligibleness of proofs, another feature of Christianity, adapting it to be the religion of the world, is its special sympathy and provision in behalf of the poor.

Its diffusion through all the lower walks of life is one great distinction of the Christian religion. Our Saviour assures us that he had been anointed to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives. This deep and active interest for all the destitute and depressed of the world is but a continuation of the spirit of the Old Testament manifested by much kind and protective legislation. The great business of Christianity being to uplift the entire human family, if the vast mass of the depressed and poor, the great majority of the whole, were not reached and elevated, its mission on earth would be almost a failure. They are to be reached and elevated. The regenerations and blessings of the gospel are fitted for the lower spheres of human society no less than for the higher. Narrow circumstances and external degradation are no discouragements to the warm, abounding charities and services of Christianity. It regards man as a creature possessing noble constitutional susceptibilities, rich inherent elements,

of which no pressures, lapses, misfortunes, do ever despoil him. Upon all his precious, improvable, and permanent qualities, though partially smothered and concealed underneath rubbish, rudeness, and deformity, religion gathers an earnest and unextinguishable interest. It cares little about the earthly tabernacle lodged in it; it cares infinitely about the capabilities of the spirit which occupies it. Perceiving in the deep interior of the slave and serf no inferiority of original elements, it approaches them with the same sympathy and charity that it does the master and the monarch who hold them. If that being, clothed in rags and wretchedness, be but a man, with a man's immortal powers, with a man's immortal destinies, Christianity asks no more. It opens to him at once all its blessed ministries, its education and discipline, its gifts and graces, its holy motives and inspirations, its prospective glory and happiness, its heavenly crown and throne. Even more than this is true. Not merely an equal sympathy and care for men in humble condition is manifested by the religion of the New Testament; it seems to bear a deeper kindness toward them, and to proffer larger benefits, because they are in greater suffering and need. Fully aware that, the homelier and poorer a population, the lower it is in most parts of the world in vice and ignorance, the Christian religion carries to its families illumination and disinthralment with greater assiduity and more unextinguishable zeal. Aware, also, that the lower orders are oftenest injured and forsaken, Christianity looks after them with a specially tender and earnest assistance. Mark where, among the poor and low, unmitigated, unsolaced woes and wants have most accumulated; where, amid pains and sicknesses,

human ministrations of soothing and relief are most rare — thither does religion repair to employ her highest vigilance, to offer her warmest sympathies, to unbosom her richest benefactions, to pour in the oil of her best consolations. It is another proof and illustration of a happy adaptation on the part of Christianity to visit the destitute and degraded, that its communications are to that class of mankind specially acceptable. When the scribes, and doctors, and rulers rejected Christ, the common people heard him gladly. Persons who roll in wealth and fair sumptuously every day, who receive the flatteries and deference of a constant crowd of admirers, who gather around themselves all the tasteful arrangements, all the conveniences and beautiful embellishments which their own hearts, in their largest desires, ask for — these gratified ones, dwelling and reposing in an earthly paradise, will not willingly and cordially listen to inculcations of humility and self-denial, of detachment from the world, of selling their goods to feed the poor, of looking and longing for a better country, even a heavenly. But the poor of this world, with no abiding-place, with slender means of subsistence, painfully dependent, subject to exhausting labor, liable to injury, and fraud, and oppression — these homeless, destitute, disregarded, injured ones are all ripe to hear the gracious words of eternal life. They that have no earthly spot which they can call their own, how will they exult in the offer of a title clear to an inheritance in the land of the blessed! They who have found that the world has promised only to disappoint, flattered only to deceive, how heartily will they welcome assurances from Heaven of joys substantial and sincere! They who have found little pity

among men, how will they catch all joyously the full proposals of mercy from the throne of heavenly grace! Then there is a natural sympathy of all the oppressed and abused of the world with a religion which has also itself been "always subject to scoffs and vilifications." Quickly and sensitively are such persons moved, when a Saviour comes to them, "not like Mohammed, a splendid conqueror," but like themselves, poor, despised, not having where to lay his head. It is a confirmation of this adaptation to all the poor of the world, that Christ, according to the gospel, tasted death for every man, low as well as high, subject as well as sovereign, despised as well as honored. No human being shall be found so insignificant, "so much a cipher in the vast sum of human existence," as to be counted unworthy to hear the most earnest voice of mercy, to be presented with the richest blessings and hopes of religion here, and to be raised and welcomed into the purest glories of heaven. Always, as when personally on earth, Jesus will visit the poor and bereaved at Bethany, and weep with the afflicted; will stop the funeral procession to comfort and support the widow of Nain in her desolation; will show mercy to the blind sitting by the wayside and asking alms; will make whole the lame man at the pool of Bethesda, who has none to help him; will choose an apostle to the Gentiles from the craft of the tent-makers; will select his immediate disciples and witnesses from among the fishermen of the Lake of Galilee; will go to be guest with publicans and sinners, and eat with them. "Blessed," will always be the voice of Christianity in the world — "blessed are the poor, for theirs is the kingdom of heaven. Hath not God chosen the

poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?" The gospel, with its instruction and love, its purification and pardon, its inheritance and honor, provided not specially and exclusively for "magistrates, and counselors, and judges, and lords, and kings, and scholars," but most freely for all the obscure, and neglected, and ignorant, and degraded, is remarkably adapted certainly for a general diffusion among the nations. As the overspreading cloud that raineth upon all fields, barren or fertile, is fitted for universal nature; and the sun, that shineth as warmly and brightly into abodes of poverty as abodes of wealth, for all the families of the earth; so is Christianity, with its blessings, even more undistinguishing and unlimited, singularly suited to all the world.

III. Christianity is fitted to be the religion of the world on account of its large and generous spirit of liberty.

True freedom is the privilege of feeling, projecting, enjoying, and doing every thing that is right, together with exemption from every source, form, and action of wrong. What condition of human society will secure all this? What must be the government, and what the governed? Nothing is plainer than that every man must possess what is his own; must have set up around him an irremovable, impassable barrier against all encroachments and all injustice. In other words, every man must be made just to every other man. Then all around the rights of every individual will be drawn a clear line of demarcation. Over that no intruder passes; within that, he, the sole occupant and possessor, has perfect freedom. None may inter-

rupt him, none say, What doest thou? This unmarred liberty civil government may do much to secure, if founded and administered on the pure principles of immutable righteousness. Far more may the community do voluntarily, by each citizen becoming a self-governor on the same principles of immutable righteousness; by every citizen, of his own will, conceding to every other citizen carefully all his rights. As, under law and magistracy, we can expect to realize this true idea of freedom only partially, we turn with special satisfaction to that which may be hoped for under a vivid sense of justice on the part of the people. When, through the dictations of a sensitive, instructed, clear, unperverted conscience, and the impulses of a pure love of all equity, citizens and families are all ready and prompt most punctiliously to keep within the boundary which includes their own possessions and rights, and out of the boundaries which inclose what belongs to all others, what unfearing, unrestrained liberty will reign! There will be no encroachments to be resisted, no civil injuries to be punished, and, therefore, no arrests, coercions, imprisonments, or confiscations. Interfered with by none, interfering with none, every citizen becomes a wheel in a perfect machinery. He is free, unobstructed perfectly, because he keeps in place and fulfills his own proper functions. The moment he should leap out of his gudgeons, and fall into some other portion of the appended mechanism, he would find himself caught, confined, torn, and destroyed. Christianity is the grand producer of this conscientiousness and sense of justice, which keep each man in his own legitimate sphere, which constitute subjects true and just self-governors, which make

their public officers peace, and their exacters righteousness. The liberty of a state, therefore, depends not so much upon the form of its government as upon the character of its government, as upon the extent to which it is permeated with the purity and rectitude of Christianity; yet not so much upon its government, however excellent, as upon the right heart and right conscience of its general society. The celebrated ancient states, republican and free in name, were tyrannies in fact, swaying immense masses of crushed humanity, of menial servitude, of satisfied degradation, in consequence of the destitution, on the part of the rulers and the ruled, of that spirit of righteousness which pervades the New Testament.

Christianity has another influence in creating pure liberty, by teaching a doctrine of equality which is the very spirit and genius of republicanism. I refer to an equality of obligations and an equality of rights. The gospel by no means authorizes agrarianism. It teaches no equality of condition. It makes no proposals to prostrate the high and impoverish the rich so as to level society. It recognizes inequality of talent, learning, wealth, and happiness. But equality of obligations and of rights it solemnly sanctions. Under a government which is free upon Christian principles, therefore, no man can be debarred from privileges which another is permitted to enjoy, or from claims which another is permitted to make. Office is accessible to all; influence to all; wealth to all; education to all; honor to all. Rank, form, color, occupation constitute no distinction of obligations and rights in this system. The Author of Christianity permits every human being to claim the same relation to himself.

To all he offers the same bounties, felicities, and elevations. Not for a moment does it sanction the notion that one part of mankind are born to govern, the other to be governed. It recognizes no kings, princes, nobles, save when the whole people, whom they are to govern, have, by a free consent, admitted them to their places and titles. Assumption of them, without this authority, it regards imposition, oppression, and wrong. By the people and for the people does Christianity ordain the powers that be. Governments and magistracies are a temporary, popular creation. When thus created, they are divinely recognized and sanctioned, as wisely fitted to secure protection to individual life, liberty, conscience, property, and happiness. The Christian religion, therefore, if allowed its own legitimate action and power, must overturn every despotism on earth. It must uncrown every king. It must prostrate every throne, or make that throne the faithful, paternal guardian and dispenser of all human rights, of all the blessings of freedom and equality which are within its gift and influence.

There is another principle in the Christian religion which is a large source of the true freedom of communities and of governments; I mean its spirit of reciprocity. It is embodied in these words: "Thou shalt love thy neighbor as thyself." With this, Christianity is permeated throughout. This is its essential life. An uncompelled obedience to a warm inner flow and overflow of fellow-feeling will work most effectively to keep out those obstructions, and injuries, and collisions, which are the destroyers of liberty. Fountains of mutual kindness and large philanthropy, welling up in all the hearts of a population, must be better to

produce positive and careful respect to all personal rights, and, consequently, to secure a large and general freedom, than the wisest possible lessons in jurisprudence and moral science, than any conceivable appliances of prescriptive and protective legislation.

The Christian religion secures true freedom to a community by its special sanctions of law. If the regulation of human society and maintenance of personal liberty by the principle of fellow-feeling just referred to, fails, as it will, in respect to the hardened and corrupt, then Christianity falls back decidedly upon the stern authority and strong arm of legislative and executive authority. It sanctions political society as a divine institution ; it declares civil government an ordination of Heaven ; it invests earthly rulers with the high character of God's own ministers, designated to speak terror to them that do evil, and praise to them that do well. So far as in communities depravity and vice still produce encroachment, and overbearing, and wicked violence, in defiance of all justice and humanity, the Christian system points most resolutely to this magistracy commissioned of Heaven ; insists peremptorily on unconditional submission ; utters loud condemnation in the ear of all despisers of law ; raises the voice of retribution, and denounces upon them the heaviest penalties, human and divine. As such a law-establishing, law-enforcing power, Christianity is in a high degree the author of that observance of human rights and that consequent social order which are the essential elements of true liberty.

The adaptation of Christianity, as the bearer of this large, righteous, and intelligent liberty, to be the religion of the world, can not fail to be instantly admitted

and appreciated. Mark the noble forms and privileges which that liberty introduces into the interior of human society. It reaches and advances man's physical condition. This it does by furnishing him two grand incentives and assistances to worldly thrift; first, the privilege of employing his labor; secondly, of appropriating its avails entirely in the sphere and in the manner of his own independent choice. On these two immunities industry and prosperity will luxuriantly grow up and rejoice. Christian liberty disinthralls the intellectual powers. It makes them all the individual's own. So he do not injure others, he may cultivate them when, where, by what means, to what extent he pleases. He may traverse for intellectual treasures any field of knowledge in any portion of the universe. He may study the heavens or the earth, man or God; he may discover or invent, imagine or demonstrate, according to his own sovereign choice, responsible to Heaven alone.

The freedom introduced by Christianity includes a full emancipation of the conscience. With the single limitation just stated, that men inflict no injury on society, Christian freedom permits none but God to dictate in any respect their religious opinions, religious character, or religious rules of life. To him invested with that liberty with which Christ maketh free, rulers, ecclesiastical or civil, have nothing to prescribe or to forbid. He may think, speak, write, publish, or do neither, as his own uncontrolled sense of right and duty shall prompt; he may worship God, as his conscience bids, in silence or in audible ascription; in the open air or in a desolate cave; in a humble cabin or in a splendid edifice; in written forms or in impromptu

offerings; and no earthly power may question, hinder, or rebuke. Such an unrestrained conscience is the most dear and sacred of all our privileges.

Such is the liberty of Christianity. It comprehends all the immunities contained in the largest conceivable bill of human rights, in the grand "Magna Charta" of universal humanity; it is the parent of the noblest virtues, the highest activities, and the surest progress of the race. Introduced to its undimmed light, its free, healthful air, its unencumbered privileges, communities spring up as from underneath the deep night and suffocating slumber of ages. In the presence of true liberty, vitality becomes fresh and vigorous at the heart of the body politic; animation, and hope, and enterprise, and accomplishment are upon the face of society. Every thing awakens; every thing thrives; every thing rejoices; every thing advances! The universal establishment of an intelligent and virtuous freedom on the principles of Christianity would almost transform the face of the world. We love to follow its pathway abroad over the nations. The population of our globe is composed of one thousand millions of despots—the gospel absent—tyrannizing over and tyrannized by every one! We see, wherever Christianity passes with its spirit and lessons of liberty, the burden uplifted from the crushed, the door opened to the pallid prisoner, the chains fallen from the enslaved. We see the haughty official become a man, and the neglected serf a ruler of the people. We see general humanity emerge from disabilities, and abuses, and obscurities, and contempts, like a luminous orb from the bosom of darkness. We see the great heart of piety escape the prescriptions and formalities of

authority, mount in joyous freedom to the mercy seat, throb and respond, without dictation, to the heart of the great infinite Father. We see humanity, unoppressed by humanity, become divinity. Christianity, thus bringing physical, intellectual, and religious freedom, and a rich revenue of blessings along with it, is greatly adapted to be the religion of the world.

IV. Another element, which, beyond every other, adapts Christianity to be the religion of all mankind, is its great divine method of mercy.

This is a scheme of salvation which possesses a value commensurate with the religious character, hopes, and happiness of the whole family of man. So familiar is the subject, however, it is proposed here to make only a brief reference to its general aspect and relation to our sinning race.

The moral constitution of man is such, that in no stage of civilization, in no degree of ignorance, is he long without a sense of ill desert, a feeling of self-condemnation and fear, on account of many conscious delinquencies and sins. Fallen men may become so lamentably darkened and perverted, as often to call good evil, and evil good. But God hath still in every human being remnant voices which have not bowed the knee to Baal; moral utterances which will sometimes arouse and terrify the soul by a declaration of its guilt and its liability to a dreadful doom. Such officious troublers does every man carry within. Under the convictions and solitudes which they create, the disquieted spirit of every human being inquires with deep earnestness, Can iniquity be forgiven? Can the offended Ruler be appeased? Can the sovereign Governor make a public offer of pardon without giving

up his authority, without removing the barriers around virtue, and permitting wickedness, undiscouraged and unchecked, to pour its tides of desolation and death, wave after wave, over the face of the community? These are the questions which anxious nature asks; but anxious nature itself makes no reply — from all the lessons of human wisdom hears no reply. On this question, from our original constitution, from the book of Providence, there is no voice, no teaching. A world has a deep and infinite concern in this matter, but without the Bible all is silent as the house of death. The New Testament revelation on this point is all that is known in the universe. This is clear, ample, and satisfactory. The gospel of Christ proposes a scheme of mercy, by which all the ends of punishment may be obtained without punishment. The grand element of this arrangement is the mission of the Son of God, of the august and holy Divinity himself, into our world, to teach, to suffer, to die, to rise from the dead, to ascend to heaven. By this, the express intention was to make divine government just, without being inexorable, to uphold divine law, without (in cases of penitence and faith) the enforcement of its penalty. It is not necessary to the value of this great interposition of Heaven, that men understand perfectly wherefore a proposal to remove away from contrite and believing transgressors their transgressions, and to cover as by a thick cloud their sins, should not be demoralizing by making the depraved more fearless and determined in courses of iniquity. As, however, in and through the divine atoning sacrifice, government and grace, righteousness and mercy, justice and pardon, have evidently met and kissed each other, and as the great Ruler and

Judge of the universe hath proclaimed that, by means of that sacrifice, Heaven can be just and the justifier of him that believeth, the most thinking, convicted, and solicitous may banish disquietude, and sit down in gratitude and joy.

This, therefore, is the great and satisfactory revelation; Christianity, in the mission of Jesus, with the attending incidents, presents a divine mediation and substitution, which the Almighty himself regards sufficient to hush the thunder of the law; to clothe the just God with infinite benignity and inexhaustible grace; to lay a grand platform of mercy broad enough for the reliance and hope of all the contrite and believing sinners of the world. Man constitutionally possesses a religious nature. He desires to stand in a favorable religious relation to some supposed or real divinity. He is strongly preinclined, not to a pure spiritual worship, but to some form of divine service. He desires to know how the Deity he tries to worship regards him; to what end, under his Providence, tends his present course, and what realities are reserved for him beyond, in the endless future. He loves to be assured that the supreme Deity, whoever, wherever he may be, will hear his addresses, accept his offerings, admit him to communion, attend upon his pathway, interpose aid in disaster and death. How satisfactorily, soothingly, perfectly does the presentation by Christianity — of God, through Christ, reconciled and propitious; of man, through contrition, emerged into the blessedness of forgiveness and heavenly favor — offer relief to his religious difficulties, remove his apprehensions, meet his desire for the divine complacency and beneficence! That which makes so ample

and needed a provision for the moral wants of all mankind is certainly singularly adapted to be a universal religion.

In respect to this interposition of Heaven in behalf of a guilty race, Christianity stands in perfect contrast to every other system of faith which has been proposed. The Koran has not one suggestion of an atonement by a vicarious sacrifice. Jesus it acknowledges a prophet, Moses a prophet, but declares Mohammed superior to both. The revelation made through the latter, it is insisted, rivals, eclipses, and supersedes all that Moses and Jesus taught. Mohammed denies the crucifixion of Christ, affirming that God secretly took him up to heaven, and that another wearing his appearance was slain. Moslems, he teaches, after suffering all they deserve, will be received into paradise, not through the prevalent mercy of Jesus, but through the intercession of the prophet Mohammed. Although a great portion of the Koran is drawn from the Scriptures, yet of the great scheme of redemption no trace, or feature, or resemblance is to be discovered. Islamism, in robbing the Bible, found this central truth, this essential life, and soul, and power, and crowning distinction, and high glory of it all, too pure, too instructive, too illustrative of God, of heaven, of sin, of retribution, for its purposes of secular conquest and power.

In the Roman Catholic church, the doctrine of forgiveness through the merits and death of Jesus is not formally discarded, but the spirit, and value, and power of this sublime, momentous truth are greatly obscured, almost extinguished. The transgressor, in coming to the Popish confessional, does not feel himself bowing

at the cross of the crucified and glorious One. He is occupied with the maledictions which the priest may pour upon him, the severe penance he may impose. In all his worship, he is impressed with things external and visible, with the crucifix, the picture of Jesus, the holy water, the consecrated wafer, the image of the virgin, the pompous ceremonials. So absorbed and occupied is the worshiper with all these attractive and imposing things, that Christ crucified, Christ risen from the dead, Christ offering mercy to all the guilty, is overlooked and unappreciated. Romanism is a system of salvation by the priest and church. The church, it teaches, is the depositary of a grand treasury of reserved righteousness procured by Christ, and sufficient to cancel all the sins consequent on the fall of man. The priests are the sole dispensers of this fund to whomsoever they will; they always to be paid in cash for making the drafts. Grace and pardon through the great mediatorial sacrifice of Jesus, to Papacy, is almost as if it had never been announced to the world, except as it affords relics, and rites, and fasts, and holydays. The great High Priest of our profession, the Author of eternal salvation to all that obey him, entered into the heavens, only Intercessor before the throne, has far less prominence and power in the Roman church than has his holiness the pope.

Heathenism, also, has nothing of the divine scheme of mercy, and, what is more, no plausible substitute for it. The whole pagan idea of mediation is simply an intercourse, conducted by beings intermediate between humanity and divinity, termed demons. Simply an intercourse it is which conveys the ad-

dresses of men to the gods, and the benefits of the gods to men. There is here, it will be perceived, no conception of a divine mediatorial sacrifice. So far as substitution for crime is concerned, when concerned at all, it is, in the opinion of a pagan, his own self-torture, his own self-mortification, his own mendicant life, his own pilgrimage to the Ganges, or to the shrine of some deity, which prevails and appeases. What, in the whole system of heathenism, is there to satisfy the anxieties of the human mind, when awaked to its own character and responsibilities, when writhing under the lashes of a guilty conscience? There is nothing sufficient for man, nothing adapted to him, but Christ and him crucified, as presented to him in pure Protestantism. All else is utterly futile, painfully unsatisfactory to the moral fears and wants of our nature. This great sacrifice, this heavenly expedient, is so fitting, comprehensive, munificent, and effective, as to leave nothing to be desired.

Let us contemplate Christianity with its provisions and tidings of mercy on its way to a world lying in wickedness. To its prostrated millions, covered with thick clouds and darkness, there comes a message out of heaven, "Behold the Lamb of God, which taketh away the sin of the world." All warm and urgent does this announcement sound in upon the ear of every family and every man, from the great infinite heart of love, out of whose fullness the universe is blessed. What a lightening of oppressing anxiety and fear will succeed! What inquiry, aspiration, hope, and struggle for deliverance! What commotion, and thrill, and awaking through the earth's great valleys of death! Let us enter a scene where, responsive to

the tidings of Christ's salvation, men stir and rise up to meet and to welcome the proffers of heavenly grace. They gather to the mercy seat, they repair to the fountain of life. They are forgiven; they hope; they are bursting away the bonds of iniquity; they are receiving likeness of character to the infinite Father; they are received into God's own family; they are walking the way to heaven. At home shall they arrive at length in perfect peace, in perfect holiness, in perfect glory. Let us imagine this scene of divine interposition, of deliverance, of moral purification, of heavenly hope, extended even as far as sin has spread its ravages and its ruin. Let us mark the surprising changes everywhere the same — virtue for corruption, confidence for fear, hope for despair, life for death. Let us imagine all the world waking to the proclamations of grace from the throne of the Eternal, throwing off the gloom of ages, and walking joyously in the favor of Heaven. This scene of universal redemption, that we have imagined, it is the great purpose and work of Christianity to accomplish. What can be more adapted to become the religion of the race? A bright bow of promise and of hope, it spanneth over a perished world!

V. Christianity is adapted to be a universal religion, in consequence of its great power over the character of man.

Both intellectually and morally, man reaches his highest practicable development and noblest structure under the favoring influence of the Christian religion. This system of truth is an important educator of the intellectual powers, in the first place by laying the ax at the root of intellectual pride and

self-sufficiency. It begets the humility and modesty of true science. Whoever is inflated with his own present wisdom is shut up against improvement. Nothing is or can be more adapted to sink one's lofty conceptions of himself, and to teach him his own ignorance and mental imbecility, than the studies to which Christianity calls him. This opens to him fields for survey which are without boundaries, and oceans for exploration which are without shores. Each step he takes in his religious inquiries gives a fresh conviction of measureless tracts stretching on beyond him. Each new discovery actually introduces him to wide, unvisited realms of investigation. How will he feel himself, with all his attainments, actual and hoped for, but as the explorer and observer of only a pebble or an anthill of a whole universe; but as the intellectual occupant of only a single point of all the glorious regions of thought! Pride of intellect must be crushed. In the midst of these vast and endless inquiries, the religious student can but shrink into a most humble and inquisitive docility.

Christianity has another happy influence in behalf of mental progress and eminence, by preventing waste of intellect. It directs investigation, keeping in view the limit of human ability, only to the intelligible and attainable. More energies of mind have been wasted in fruitless speculation than have been employed in successful ones. Researches into the inexplicable graspings after the incomprehensible, soundings for the unfathomable, struggles toward the inaccessible, have not been confined to alchemy or the philosophy of the schools. This is the folly, to some extent, of nearly all minds, cultivated and uncultivated. The

result is useless discussion without end; constant fluctuation and uncertainty of human opinions; the successive proposal and explosion of innumerable theories. The incomprehensible and unsearchable Christianity teaches by authority, and not by exposition. It utters not one word to induce speculation where speculation is hopeless; into undissolvable darkness it opens not one step to allure the daring and curious. It discourages adventure where there are no guiding waymarks; exhausting search where there are no practicable discoveries; laborious mining where there is no obtainable ore, in order that the mental faculties may hold in reserve their time undivided, and their powers unexhausted for study, acquisition, and growth, in fields of truth which are open, clear, fertile, and rewarding.

Christianity has no little influence on intellectual development and power, by its mode of teaching, in the way of great comprehensive truths. A man may spend half his life in filling his mind with items and isolations; he may be most successful too, and yet remain in a great degree intellectually uncultivated and imbecile. The Christian religion teaches its pupils to seize fundamental, wide-sweeping principles, under which may be included volumes of instructions, whole large classes of human rights, duties, and interests. As instances of such principles, there may be a revealed fact, a divine precept, a rule of government, a method of Providence. Jesus suffered, the just for the unjust; thou shalt love thy neighbor as thyself; fear God; he that believeth shall be saved; these light afflictions shall work out a far more exceeding and eternal weight of glory. These are specimens of

this favorite mode in which the spirit and lessons of Christianity are embodied and presented. The allegation is, that this manner of teaching gives the religious student an enlarged and scientific character of mind ; withdraws his mental powers from elements to compounds, from what is simple to what is complex, from the small business of conversing with single, unconnected objects, one by one, to the grand process of classification, to the settlement and contemplation of great generic truths. The mind thus accustomed to radical, broad-reaching principles, to comprehensive generalizations, is healthily disciplined, is made discriminating, philosophic, far-seeing, and wide-grasping.

Christianity also promotes the vigor and enlargement of the mind by proposing high and laborious intellectual employments. The intellect attains power much in proportion as it exercises power. This is evinced by the striking correspondence observed to exist generally between its energies in possession and its energies in requisition. If the mind be occupied with lifting the leaf, tossing the pebble, and weaving the reed, these infantile efforts will be fair representatives of its ability. If it be accustomed to carry a weaver's beam, to bear off the gates of Gaza upon its shoulders, to pull down a tower by the muscles of its arm, it will be wrought into massive proportions and giant power. There are no mental labors conceivable more fitted to put upon exertion, and to aggrandize the intellectual faculties, than those which Christianity assigns to man. The sum of them is the acquisition, exposition, and inculcation of all the religious truths and lessons, written and treasured in creation, providence, and the Bible. In them will be involved a

discussion of the divinity and mercy of the scheme of human redemption ; the settlement of all religious opinions and all high questions of conscience ; the declaration of those principles which, infused into society, raise it to its noblest structure, largest usefulness, and fullest happiness ; the prostration of Satan's kingdom, and the establishment and maintenance of the government of the Almighty. Christianity assigns to men the solemn business of rescuing fellow-citizens from all the horrors of the second death, and also the high duty of securing to them an inheritance in the heavens, devised in the last testament of Jesus, inalienable, immeasurable, and infinite. These are truly august occupations. Both as incitements to the acquisition of appropriate and commensurate abilities, and as severe and protracted exertions, they must largely educate and augment the intellectual powers. If susceptible of being aroused at all, they must, in these superior duties, be wrought up to their highest enthusiasm ; if capable of invigoration at all, they must be carried forward toward their greatest might ; if ever able to learn how to sway other minds, they must attain their most commanding eloquence. As steam, by the laying of heavy pressures upon it, grows into a great and efficient force, so the mind, under the burdening services of Christianity, gains a power and energy never before attained.

Christianity gives strength and expansion to the human mind by means of the magnitude and grandeur of the objects which it presents for contemplation.

Religion, having first produced a full faith in itself, next acts to enlarge the believing mind to the dimensions of the great divine things offered to its attention.

Unlike the telescope, which narrows the field to its own capacity, the human intellect expands itself toward the amplest circumference which may be presented. In order to spread itself abroad to the comprehension of the mighty, eternal truths of Christianity, it must transcend all ordinary boundaries. Mark the grand transition effected by the gospel, when it carries its pupil out of the petty affairs of the present state, and beyond the bounds of space, and then plants him in the new heavens and new earth of prophetic revelation, even in the immeasurable regions of eternity. How have his powers swelled to the immensities which surround him! Christianity has opened to its disciple, instead of one, two worlds to traverse; instead of the flitting moments of time, the ever-evolving ages of an unbounded futurity. His mind struggles to fill out the vast range of thought, to move away from the limited and finite, and push and stretch on into the endless and infinite. Imagine him attracted specially to the great Eternal One. His mind, turned upon him, is turned upon the universe, for he filleth it; in walking with him, he ascends into heaven, for God is there; takes the wings of the morning, and dwells in the uttermost parts of the sea, for he also is there; visits the darkness and the light, for they are both alike to God.

Such converse with the immense themes of Christianity, such intellectual attendance upon omniscience and omnipotence over the great fields of their exhibition, can not fail to elevate and expand the mental powers into a sublime sphere, to accustom them to exalted conceptions, to inspire them with august designs, to train them to incalculable power.

Christianity acts upon the intellect by means of the fervors of spirit which it creates. The immaterial spirit of man being, as testified by consciousness, one and indivisible, the action or state of one portion of its susceptibilities must essentially affect every other. Mind is operated on by even extraneous senseless matter. Doubtless the sensibilities powerfully influence the intellections, both being associated conditions of the same inseparable essence. Warmth and wealth of heart are to the intellectual abilities what genial sunbeams are to vegetation. A fire in the sensibilities will inevitably radiate brilliantly into the understanding above. True, the heart may be wrought into such a violence of passion, as to obstruct, rather than assist, the action of the intellectual powers, just as excessive combustion may embarrass, rather than facilitate, associated movements; just as sun heat, so vivifying in ordinary degrees, may in augmented measures produce parched and stunted vegetation. But all strong excitement of the emotions, not extravagant, gives a more bold, more masculine, more vivacious character to the intellectual operations. It is in happy hours of rich enthusiasm and fervor that the lofty conceptions and grand discoveries of the human mind have always been produced. The great passages of Milton, Homer, Shakspeare, so true to Nature, that Nature will never cease instinctively to recognize them as her own genuine inspirations, so surpassingly eloquent that one and the same hearty welcome and acknowledgment will be heard from every generation — these were lights from glowing fires underneath. The luminous intellects of the world are fed from warm hearts. Christianity, being itself the great nourisher

of a calm, strong, ever-acting, vivid sensibility of the soul, must be the great awakener and inspirer of the intellectual powers.

The adaptation of Christianity to act favorably on the sensibilities of man, so as to elevate him to his highest possible moral position, may be more easily shown. This is its preëminent design. This is its own special, peculiar labor. This, which Christianity has come to effect, the interior renovation of man, it is precisely and wonderfully fitted to accomplish. Of no system of false religion can this be asserted. They are all sensual, corrupt, and debasing. Mohammed pretended to a special communication from Heaven, authorizing his unlimited licentiousness. In heathen worship, the grossest impurities are not only unforbidden, but constitute an authorized and required portion of sacred rites, an essential part of service due to the gods.

In delightful contrast to all other systems stands Christianity in respect to the purity of its heart and the consequent purity of its influence. It acts on human character, in the first place, by means of the high moral standard which it sets up. Christianity proposes to every man that he be spiritually perfect. It professes to have come from a perfect Being. It claims that it is itself as perfect as its great Author. It deems it derogatory to its asserted excellence to propose to man a character inferior to its own. It makes no compromise on this subject. It requires the heart to be clean every whit. It enjoins that its desires, aspirations, and affections be all noble, all uncontaminated. All character beneath this it pronounces essentially defective, seriously corrupt. This elevated

standard will have the effect of a powerful upward attraction. It will produce a constant struggle for the more excellent, for the purer pulsations of an inner life hid with Christ in God, for an ascending progress into the holier and more heavenly. The eagle in its spiral, concentric circles, sweeping up into the clear heavens, is an image of the ascent of the soul under the influence of Christianity from glory to glory, ever towering higher, until it enters the sphere of the infinitely perfect.

Christianity effects a moral elevation by the purity of the objects which it presents to the affections. Heaven is one of these — heaven with its people and its occupations. The Elysium of the Greeks and Romans, the Paradise of the Mohammedans, the Valhalla of the Scandinavians, the blissful spirit-abodes of the Hindûs, Chinese, and Persians, are all essentially physical, and sensual, and impure. Corrupt deities and corrupt worshipers constitute the society; low, gross indulgences, the employments and happiness, supposed to be provided in these regions of the departed. O, it is most gratifying to turn from these to the blessed heaven of the New Testament! This is, indeed, the heaven of heavens! Imagery is all exhausted to describe the unmingled purity, the unspeakable happiness, the divine exaltation of its inhabitants. It is a city whose walls are jasper and whose streets are gold. It has the river of life, on whose banks are trees bearing twelve manner of fruits, also leaves for the healing of the nations. And it hath no need of the sun, neither of the moon, for God is the light of it. Heaven of Christianity! Nothing that defileth shall ever enter there. Every word, thought, feeling, act,

wish, and prayer is perfectly pure. Our Saviour on earth was a perfect representation of what every character is in heaven. Every heart there is but the heart of Jesus transcribed. Hence is every principle, and impulse, and affection of that world in consenting harmony with eternal rectitude and purity. Hence are its meetings of friends, its transports of joy, its rapturous psalmody, its grand anthems of gratulation, all holy. No one revealed object of Christianity can exert a more bland and attractive influence to raise man to the highest moral nobility of his being than this of a pure heaven. Imagine him by faith and hope habitually to dwell in this sanctuary of transcendent holiness, to walk in the light of it, to sing its seraphic jubilee, to kindle and commune with its just men made perfect. He has become a being more angelic than human.

Christianity has another purifying action by means of the Deity which it reveals. The Jehovah of the Scriptures, as an object of thought and adoration, is the highest moral power in the universe. There is opened to men from him the purest and mightiest influence conceivable or possible. His character is a grand assemblage of infinite excellences. It is one great, clear splendor. The several divine attributes pour in their several pencils of glory to constitute it. He is the infinite Father of the universe, possessed of unbounded, undivided, and unrivaled moral perfection. He is a pure, embodied, universal, and eternal intelligence. He is the source of all knowledge, all holiness, all sustenance, all mercy, and all hope, to the entire universe. Let this sublime conception of the Almighty dwell in men, let them feel themselves ever in his dread and

glorious presence, and they are placed under the action of an infinite and sanctifying power. There will be first an influence to restrain depravity, to hush impiety; then to awe into reverence, to impel to obedience, to kindle into holy love, to uplift to heavenly hallelujahs.

It is almost an instinct of our moral as well as our intellectual nature to receive an impress of that which is impressively presented to our hearts, to kindle at the exhibition of ardor, to sadden at the sight of gloom, to aspire to goodness in the presence of the pure in heart, to throb with noble charities in contact with large and liberal souls. This, which is so instinctive and natural between man and man, may exist in a higher degree between man and superior beings. The society of angels would tend to change men into the likeness of angels. The larger the luminary above, the larger the imaged luminary in the waters below. The intensity of the light and heat, placed at one of the foci of opposite parabolic mirrors, will have an answering luminousness and warmth at the other. It is after this philosophy that men can receive impressions even from the great, infinite God. With his high, perfect qualities the human heart can commune, and have the same all luminously retraced upon itself. Very readily and deeply does the worshiper receive upon his character a warm, fresh reprint of the Deity, whom he trusts, adores, obeys, and loves. Christianity, then, in revealing Jehovah to men, has opened into our spiritual being an infinite fountain of purity. That spiritual being must itself, in consequence, hold and beam forth a rich holiness, as a planet shines brilliantly that drinks light out of the sun.

Another power of sanctification connected with Christianity, whose efficiency none will question, is that of the divine Spirit. This agent adds to religious truth, published in its simplicity and fullness, a moral efficiency as great as human nature requires for its complete restoration. Let no one indulge doubts that wherever there is a pure Christianity, there will be the influence of the Spirit of God, and a purification of the character of man. Every particle even of dull matter is moved and looked after by Omnipotence. For six thousand years, what action or result has there been in this whole outward universe, and the Lord has not done it? What seed has germinated, what plant or tree has grown, what pearl has been wrought in unfathomed cave, what ephemeron passed its transient life, what planet swept its orbit, without the aid and presence of divine Power? And has the great scene of intelligent spirits, the immense field of human character, no present Deity? Here are to be wrought labors involving moral changes, moral duties, moral destinies, of infinitely higher consequence and interest than what pertains to the physical universe. And has the Almighty no concern with it? He has every conceivable concern with it! His own infinite wisdom and power he makes to attend Christianity as it moves abroad for the regeneration of man. Before a transformer thus divinely attended, how will moral defilement disappear, and heavenly purity be superinduced upon the human character! What if the obstacles be formidable, the opposition violent, the corruption deep, the blindness total, the aggregate moral ruin radical, inveterate, complete, and hopeless! The gospel, instinct with the Spirit of the Lord, has power

commensurate with the whole needed restoration and cleansing. Most gratifying it is to those who love the redemption of man, that there are no prostrations of our moral nature so low, that this divinely-fraught agency can not raise them all up again; no plague spots so malignant and deep, that it can not cleanse them all away; no wanderers so far gone from God, that it can not bring them to his very throne, even to close and holy communion with his perfect purity.

The exertion of such renovating and exalting influences on our moral susceptibilities is the highest practical achievement of the religion of the New Testament. This, added to its action, before adverted to, on the intellectual faculties, is able to raise man to the highest grandeur of his being. Decided results have already been produced upon the race. The most gifted intellects, and the most august images of virtue, as a matter of history, have been found among the believers of a pure gospel.

VI. Christianity is adapted to be the religion of all mankind by means of its elements of diffusion.

One of these is the rare power of actually subjugating human passion. There is a large mass of propensities and tempers which are solid obstacles to the power and progress of the gospel. A grand prerequisite labor, therefore, is to tame, exhaust, and remove them. This, other religions effect but in the slightest degrees. They leave the moral spirit essentially uncleansed and unimproved; the bad passions still rankling, festering, corrupting, and controlling chiefly as before. Christianity, valuing mere external ameliorations but little, goes down into the fountain of iniquity, the human heart, to assuage, to subdue. Its operation

here shows a singular wisdom and success. As an illustration, mark how it prostrates the love of power and of rule. Every man, it has been already suggested, is born a despot. He loves his own superior aggrandizement. He would have nothing above himself. He would instruct and not be instructed, lead and not be led, govern and not be governed. He would maintain a lordly independence of all being. He revolts decidedly from subjection of any description whatsoever, of bowing the head to any power, divine or human. Christianity can not proceed at all until this spirit is extirpated. Whatever the tide of its success, and the ardor of its movements, it stops short, astounded and grieved, the moment it meets this personal exaltation. No, it does not stop; it is just the point of the present remark, that Christianity, instead of stopping, sweeps down this lofty vaunter against its injunctions, turns this assertor of irresponsible independence into a personification of humility and submission. This is its own peculiar work. Herein is the greatness and the secret of its power. The process is not the surmounting a barrier, so much as the entire removal of it.

All the sensual passions are equally in opposition to the New Testament teaching. These must be placed under firm control, or Christianity can neither advance nor reign. There must be a repression of all the corrupt and evil affections. No compromise can be made with any of them; nor is incorporation of them into the body politic practicable. The ground is not gained while they continue to occupy it. Should their claims or their power be in any degree hushed or diminished temporarily, if they are not prostrated,

thoroughly paralyzed, there is no real conquest. Precisely this is the legitimate accomplishment of the Christian religion. It casts down all the evil passions which oppose themselves, and thereby makes for itself a clear way for the whole tide of its blessings.

There is another feature in the conquests of Christianity, which largely facilitates its propagation. It makes all its subdued ones cordial and true friends. It leaves in the wake of its advances no murmuring discontent, no smothered revenge. It leaves no population behind, which, being overawed but not conquered, passive but not fraternized, is all ready to assume the offensive, and rush to conflict on the slightest pretexts, on the first recurrence of opportunity. Its subjugations are of another character. The foes of Christianity are not simply discomfited, they are won; enmity is subdued; deep, pure friendship planted. The gospel has united its conquered ones to itself in hearty and indissoluble bonds. The soldiers of Satan, in addition to laying down their arms, have put on a new panoply. It is not enough that Saul has given up his commission to Damascus, and ceased to breathe out threatenings and slaughter. The religion of Christ has not done with him, until he is an ordained apostle of the Gentiles, with a new commission from the church at Jerusalem, and a sacred commendation to the grace of God; until, as a noble exemplification and powerful advocate of the gospel, cities, governors, and kings sit trembling, convinced, and subdued under his announcements of Christ crucified. Christianity has no wish to effect a subjugation merely and alone. It would uprear on the same premises. It plows and roots up in order to plant. It breaks off the wild

olive to insert the true ; prunes away the thistle to graft in the fig ; the bramble, to put in the vine. This mode of conquest on the part of Christianity, which makes its vanquished ones not captives, but friends, not the materials of a triumph, but its own true supporters and advocates, secures to itself, as it passes forth to men, a grand augmentation of homogeneous power, and an irresistible advancement.

Christianity adds to its power of diffusion by its care and sanctification of the domestic relations. The New Testament descends from its high revelations of Jehovah, of the impressive scenes of the eternal world, of the sacred mysteries of divine mercy, of the precepts and sanctions of God's great moral law, and consents to attend and instruct us in our humble domestic duties, in our private responsibilities. Honored and consecrated are the names of husband, wife, parent, and child, in the lessons of Christianity. Home, save heaven, the richest, sweetest word in our language, comprehends all these relations, and gives issue to all their blessed influences. It is under Christianity only that the family fireside becomes emphatically a home ; it is only there that it includes all its capable endearments, privileges, and holy power. The benign and sanctifying influence, which the Christian religion loves to plant in the homes of society, can never be confined, however, to these nurseries. Morning and evening incense there will, as a sure result, set up public altars, temples, churches, worship, and ordinances. The graces of the gospel, living and growing there, will create external beneficence, civil virtues, general piety, and social order. Christian sowing, ingrafting, and pruning there will plant the

trees of righteousness over wide communities. Let Christianity open its Christian homes to embosom and bless each generation as it enters upon the great scene of life, and the conquest of the world is well nigh achieved.

Christian families are hiding-places of power, which awake no suspicion, which alarm no fears, which systematize no opposition. We know not whether the missionary of the cross accomplishes more in a heathen land by his public ministrations of the gospel of Christ, than by presenting a fair and beautiful illustration of that gospel by means of a well-ordered, exemplary little community, his home. Christian families are pure lights in the depths of settled darkness. They are the diamonds that sparkle here and there on the deserts of this world. They are the blessed enclosures where the fetters of sin fall off, from whence the people of God take their departure to the land over Jordan. No one can measure their religious power on mankind. To create these holy sanctuaries on every territory of the earth, and then seat herself in them, and issue forth her power and her blessings, is the favorite object and influence of the Christian religion. Herein is a large diffusive power.

The most important element of diffusion possessed by Christianity is its benevolence. One character of this benevolence, important for the purposes of propagation, is an active sympathy with all humanity. This attribute is radical and characteristic. Without it, Christianity is Christianity destitute of life. In every heart which it wins to itself, the religion of Christ plants a warm, deep, unselfish interest in all the worth and good of which humanity is capable. Every heart which it wins is made a congeries of

human sympathies, a focus always radiating beams of kindness, a fountain always outpouring benedictions. To him, thoroughly imbued with the true fellow-feeling enjoined by our Saviour, all other men are but parts of himself. He is a possessor in their acquisitions; he is a rejoicer in their bliss; he is a laborer in their toils; he is crushed in their oppressions; he is emancipated in their disinthrallments; he exults in their hopes. This benevolent sympathy of Christianity will set forward its converts unhesitatingly with messages of truth, duty, and mercy to all within the boundary of a possible influence. Its perseverance in carrying its lessons and blessings abroad is the more certain from the fact that it lies within, in the hearts of its friends. Christianity is not like Juggernaut, dragged with ropes by muscular force, liable to be fatigued, exhausted, and remitted. It is pushed by the undying impulsions of the deep spirit of man—impulsions which grow in intensity and power the more and oftener they are called into action. There can be no remissions, therefore, no cessation at all. The warm, gushing heart of benevolence, which the gospel carries within, hesitates at no difficulty, at no extraordinary labor. It pushes over mountains and deserts; pierces through rocky defiles and cavernous gorges; plants itself on inhospitable shores. It goes every where, it dares every thing. Our Saviour's religion does not sit and wait in dignified repose, like our great luminary, for every portion of the earth to be rolled up underneath its beams. It pushes its journey abroad to every mass of darkness hanging over the people. Neither, like our luminary, does it leave one half of the world in night, while it illumines the other. In penetrating new

regions, it withholds not a ray from old ones. It has a kind of assiduous omnipresence. It settles its blessing, alike and at the same time, on both sides of the world. Christianity wastes not itself in sighs, idle aspirations, ideal schemes, but actively bears light, and love, and healing to those who need them; gives time and trouble to the work of beneficence; truly proffers education to the ignorant; lays spiritual food on the table of the hungry; bears God's proposal of regeneration and pardon to transgression and despair; not simply conceives holy purposes, but carries holy purposes into execution. The Christian system is instinct with true, all-accomplishing, and all-embracing benevolence. We have in nature many universal agents, which are appropriate images of its spirit of large-hearted love and universality. The dews of night distill on all the land. The juices of the earth find their way into every root, bulb, and fiber below the surface, into every green and growing thing above, into all living nature. The clouds are universal carriers, bearing their watery freights all around the world to every needy field. They produce themselves the very currents by which they are swept on their way. The atmosphere invests the entire globe, supplying vital breath to all organic existence. The principles of heat, electricity, and attraction pervade all material things. These are illustrations of the genius of Christianity. This bears the same grand comprehensiveness. This breathes a beneficence which knows no boundary but the vast circumference of all human existence, all human interests, and which, in order to carry religious blessings abroad, will compass more land and seas than avarice for gold, than sensuality for pleasure, than ambition for glory.

Certainly the Christian religion possesses diffusive elements of immense efficiency. It has no attribute more remarkable than this interior constitution, through which it is able to bear its sacred influences, against all opposition, to every human family. We bow with reverence and gratitude before a system, which, besides being fraught with blessings enough for a world, has diffusive energies enough to distribute them to every human being.

The distinguished attributes of Christianity, which have now been referred to, sufficiently mark the design of its Author to make it the religion of the world. It carries upon its face its own intelligible proofs of divinity ; it preaches to the poor ; it is the text book of sound republican liberty ; it raises man to the highest grandeur of his being ; it proposes a method of divine mercy to the entire race ; it possesses all the needed powers of a universal propagation. These are truly illustrious attributes.

The Christian religion, fitted for the world, able to conquer the world, is in our hands as a grand instrumentality. Wherefore should we not stand up and use it with all its legitimate power ? Let an earthly soldiery, which distrusts its ordnance, its firearms, its wet gunpowder, its ill-tempered swords and battle axes, lie quiet and prostrate behind a good palisade. But the friends of Christianity, equipped and provided with the whole armor of God, girded about with truth, having on the breastplate of righteousness, shod with the preparation of the gospel of peace, bearing the shield of faith, defended with the helmet of salvation, furnished with the sword of the Spirit, — let not these seek a covert, lie down behind a wall, loiter in

luxurious quarters. We expect to see them abjure sloth, apathy, and fear. We expect to see them close up to the great Captain of their salvation, charging on the kingdom of sin, entering strongholds, scaling city walls, silencing opposition, taking possession of provinces and continents, going forth conquering and to conquer. As I live, saith the Lord, all the earth shall be filled with the glory of the Lord; and voices in heaven were heard saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ. Here is set out the grand work to be done; to do it all expeditiously the Christian world is responsible.

Consider this magnificent enterprise of making a new earth wherein dwelleth righteousness, of recovering and joining to God's family the population of this entire world. Take observation of Christianity as it proceeds on its mission to all the families of the earth. Imagine her work accomplished. Africa, at the voice of the heralds of salvation, has been waked and dis-inthrall'd. She has stretched out her hand unto God. There is not a slave ship on her coast, or a slave buyer on her soil. Over all her realms of death reign spiritual life, religious activities, exalted virtues, and a pure worship. Africa shines with orators, poets, philosophers, and divines. Asia has become a land of schools, and colleges, and Bibles, and Sabbaths. It has not one social desolation, not one pagan idol, altar, priest, or worshiper. Indolence is turned into industry, superstition into true devotion, pagodas into holy sanctuaries. A grand regeneration has visited and redeemed her millions. Europe, enlightened, civilized Europe, has experienced changes scarcely less

marked and impressive. Her false and dark philosophies have emerged into the daylight of the practical and the useful. Her subtle infidelity is turned into unsophisticated religious faith; her cold formalities into the fervors and inspirations of a deep spiritual life. Her learning, her arts, her refinements have been all joined in close and beautiful alliance with religion pure and undefiled before God. Europe presents the grand conjunction of the embellishments of life with the duties of life, of philosophy with purity, of intelligence with religion—a conjunction constituting the greatest known power below Omnipotence. Europe, with her exalted intellect, with her great, noble heart, stands consecrated, illustrious, and mighty. America, North and South, cradled between two vast oceans, has made the grand experiment of free institutions, and solved the problem of ages—liberty without licentiousness, and self-government without misrule. The whole territory is occupied with a great brotherhood of republics. Religion, breathing here the healthful and invigorating air of freedom, shows her largest and freest soul; projects her sublimest enterprises; employs her grandest activities. The western continent has become the great moral standard for the world. The nations turn to reverence her example, to drink in her light. She opens her hand and her heart to them all.

The world has been saved. All the chains that bound its hundreds of millions are broken. All the darkness which has covered the nations is dispelled. Tyranny and war are no more. The Sabbath is a day of rest and worship all around the world. Every man, as he bows before Jehovah's throne, knows that

a thousand millions are bowing with him. As the incense rises from his own humble altar, he sees it commingling with an immeasurable cloud, which, from all the families of the earth, is ascending up to the Eternal One! O, a world redeemed! Heaven, never corrupted and lost, is not so inspiring a scene!

But stop; this has not yet come to pass! Heathenism has not ceased to bow down to wood and stone. The intellect of the world is not all unshrouded, all aroused, all honorably and sacredly employed. The heart of the world is not all holy and consecrated. Thrift, social order, civil government, competence, and happiness have not all advanced to their best condition and their highest modifications. No! the world is a vast ruin. Seven eighths of its intellect lie in deep sleep. A proportion no less of all its moral sensibility is perverted, palsied, and corrupted. The blessed scene of light, and life, and holiness, and peace, just now described, it is the mission of evangelical philanthropy to create upon the whole face of the earth. During the present age, all human rule ought to be made paternal; all armies be disbanded; all navies be dismantled; all the heart and intellect of the globe be warmed, enlivened, invigorated, and expanded; the voice of them that bring glad tidings, that publish peace, be poured into the ear of the world; the names of the earth's whole population—ten hundred millions of brother spirits—be written in the book of life. And will the friends of truth and righteousness sleep! Sleep! when solemnly committed to this illustrious enterprise, in union with the power and sympathy of the whole heavenly world!

Never! No, never! At such apathy the stones would cry out, the whole earth give signs of woe, the skies clothe themselves with sackcloth, wonder and silence spread through heaven itself.

Distrustful, disheartened, and fearful are any? Courage, Christian philanthropist! Almost can be seen now the incipient openings of that broad light that shall beam in upon every family of the earth. The bright heralding star is already up; night is waning; the morning, the morning breaketh! Illustrious day! Let all the slumberers of the world awake to welcome thee!

## CHARACTERISTICS OF THE PRESENT AGE.

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ONE class of men seems predisposed to exaggeration, another to depreciation.

These opposite tendencies, shown both in matters of fact and matters of opinion, appear prominently of late in the diverse estimates which are made of the real characteristic features of the present age.

On one hand, it is insisted earnestly that the present condition of human society is deeply unsound and alarming; that what looks like health on the face of things is but a hectic flush, betokening interior ulceration; that every thing is volatile and superficial; that the apparent wonderful progress of all things is at best but the traversing of a circle — one part of the journey bringing us back toward the point of departure, just as far as the other had carried us away from it. We often hear a gloomier statement, which asserts all human activity to be a movement upon the successive circles of a Maelstrom which ever draw inward and downward to a yawning vortex. On the other hand, we are presented with the most glowing representations of the high condition which society has attained; of the grand advancements which it is still making and is yet speedily to make. Iron, it is insisted, have been all past ages; the golden period

has now fairly set in. Progress constantly distances all expectation; fulfillment outglories prediction; every year comes crowned with uncalendared wonders, unexampled immunities.

These opposing judgments are at equal removes from the truth. A candid statement, which should not be an extravagant honoring and exalting of the character of our time, nor an unjust and gloomy undervaluing, might not be without interest and benefit. What judgment are we to form of the present time? What are the prevalent forms of thought? What are the present phases of human sensibility? What channels are both now seeking? What features has the active enterprise of the world? What valuable suggestions, in respect to the character of the future, are readable on the existing condition and movements of human affairs? These inquiries will lead us particularly, not excluding other parts, into a survey of the civilized portions of mankind.

I. We first turn our thoughts to some features and tendencies of our age which are matters of regret and caution.

Of these, one very marked and apparent is an extraordinary and excessive excitability.

It requires but the slightest observation of the world to perceive that the sensibilities of men are at present in a peculiarly inflammable condition. It is common to find them just at the point of violent ebullition, so that the slightest added modicum of heat awakes an effervescence, and a glow, and a steam, and a running over; or, to use another figure, just on the verge of spontaneous combustion, so that a dropped spark instantly blazes into an intense conflagration. This

igneous and explosive condition of the spiritual elements of society appears in every sphere of life, and creates a strong tendency to many excesses.

There is at present among men a violent passion, a hot haste to be rich, which is a fair example of the special emotional susceptibility to which reference is now made.

An absorbing solicitude suddenly to amass a fortune exhibits itself in rash and visionary schemes of profit; in mammoth and bankrupting investments; in large, hazardous credits. The evils of these avaricious plunges after wealth are many and great. They that will thus be rich fall into divers temptations.

Pushed, and perplexed, and alarmed, and despairing in pecuniary exigencies, created by daring business transactions, men will lend themselves to most questionable shifts, and expedients, and subterfuges. Resolved on a fortune by a few successful throws, instead of hard labor and slow gains, they will, in pushing their adventures, stride over Bible instruction, Sabbath sacredness, social obligations, the laws of human sympathy.

One of the consequences of *success*—of great wealth attained through bold and large speculations—is a feverish search for effeminate pleasures, indulgence in lavish expenditures and demoralizing luxuries.

Party politics also exhibit an excessive excitement, greatly to be deprecated. This is a fact too familiar to demand or justify a discussion. No former age has witnessed so intense a feeling and movement of ambition, of envy, of detraction, of supreme selfishness, of malignity, among the rulers, the ex-rulers, the

would-be rulers, and the constituency of the various nations.

Even religion shows a tendency to excessive excitability. Or rather religious excitability is not excessive, but deference to divine doctrines and teachings is *defective*. The fire is not too intense, but the framework of Christian character—reason, intelligence, conscience, reverence of truth—is too feeble. The *heart* is not too large, but the *head* is too small. Christians do not project on too grand a scale; do not move with too rapid a march; do not push into struggles and accomplishments too far, or too zealously. But too seldom do they retire, in the midst of arduous engagements, to ascertain the principles, and settle the *practice*, of righteousness and duty upon the foundation of the apostles, Christ being the chief corner stone. It is matter of admiration and gratitude that religion seems so ready, with the great apostle, to forget the things that are behind, and to press toward the mark for the prize. But the stabilities of a sounder faith, of better established primordial elements of conduct, of a stancher conscientiousness, would save the church from many efforts to be wise above what is written; from questionable modes of operation; from too much dependence on human machinery, instead of the great power of God. Too much with the world, or rather too little away from it, religion drinks in the spirit of human affairs, and grows litigious and censorious, greedy of wealth, emulous of power, dictatorial, self-exalting.

It has been regarded as a palliation of this excitement and excess, that, being the natural incident of the unusual activities of religion, the evil has sprung

up on the best fields of holy industry. It is, indeed, most true that the strong current, which has every particle of its tide bubbling, and leaping, and dashing, and rushing on, is the very one which will sweep off dams, and bridges, and banks, and mills, and strew the shore with wrecks. We do love the noble pouring forward of the glad waters, but the desolations they make are no less to be regretted and escaped from !

Kindred to this disposition to excitability is a prevalent radicalism of decidedly evil influence. This word has in its etymological meaning a very good quality, the idea of the tearing out of evils by their roots, the curing of moral diseases by healing the interior springs of disorder. But I use the term in its more common signification, as a general disposition, *recklessly* to overturn and prostrate the long-established, venerated, and privileged. This spirit is an enemy to all high things. It is not wholly destitute of a design to build up and establish. But its powerful proclivity is to do this at the expense and sacrifice of every thing which is in its way, however valuable and loved. Sometimes it conceives the design of removing some one social disability. All other vices and evils belonging to man's earthly condition overlooked, this one is hunted and denounced by whatever means are within reach, by whatever consequences the pursuit may be attended. No matter what evil may be produced, the designed extermination must be carried out positively.

One special form of radicalism is an excessive democracy.

This spirit appears plausibly as a manly revolt against ranks and titles, and tyrannic rule. Secretly and really, however, it is a bitter, deep hatred of all

law and all government. Under a guise deceptive even to itself, it is a reckless anarchy. Too large a portion of the people under popular governments are "men who never were boys;" who never, therefore, under wholesome, early discipline, learned common deference to superiors, common subordination to needed and proper authority. A population thus grown to manhood, almost without government, are great sticklers for an unmixed, self-ruling democracy, and yet are specially unfit and unsafe to be self-governors.

There is, it must be admitted, an extreme enthusiasm of democracy in this age, which strongly tends to a political condition well characterized by a foreigner — "Anarchy plus a street constable."

It will be alleged that this determined independence — always verge though it do to no government, to wild misrule — is not so great an evil as an abject, crouching, crushed servility. It might be very difficult to settle the comparative claims of these two to reprobation. This is settled — that the former, a lawless radicalism, is a deplorable political malady, not at all mitigated by the fact that an equal mischief exists by the side of it. Duels, lynching, outbreaks, mobs are the common fruits of this anarchical pestilence. Believing as we do that rulers are no more, and the ruled no less, than *men*, we do not object that they exchange places; that the subject take the functions of the sovereign, and the sovereign the place of the subject.

But if, without the medium of the ballot boxes, this be done, we see nothing but peril and ruin. If, without the forms of law and justice, the populace may rise and assume magistracy and authority, even though it be to punish crime and crush oppression, what

security is left that, under excitement and passion, the same populace may not rise against the property, and peace, and life of virtuous citizens ?

In making an accurate estimate of our age, therefore, an interior government-despising spirit, producing convulsions and violence on the surface, must be taken into the reckoning.

Doubtless, liberty has no inevitable liability to licentiousness. It is not a fatality of democratic institutions that violence and insubordination are so rife. It is a spontaneous wickedness — a free current out of native depths of corruption. It, however, seriously embarrasses our experiment of free institutions. It disheartens the friends of popular governments. It should awaken a universal vigilance ; it should lessen our glorification of the present age.

Another of the evils, particularly of our own country at the present time, is, a prevalent time-serving, obsequious pusillanimity. This is a common, though culpable, incident of elective governments. The democratic spirit just alluded to, so predisposed to disdain power, is seen with perfect inconsistency, crouching, and fawning, and flattering to obtain, through suffrage, the very same power ! Manly, independent judgment — how rarely is it met with among those awaiting the decision of the polls ! This subserviency, that appears specially among the aspirants for public favor, assists to modify, in some degree, the general character of society. This is a non-committal age. Individual opinions are remarkably vacillating and dark until the general sentiment of the right party or sect has been expressed.

This shrinking to avow and maintain the honest

convictions of the understanding, and the unhesitating impulses of the conscience, appears in legislation, orations, periodicals, books. Shall it be said, it is not absent even from the pulpit! O shame! Does the legate of the skies ever turn to the hue of that which he leans and lives upon? Certainly voters, subscribers, patrons are at present great mint coiners of promulgated opinions. The watchword of our time is "compromise"—an excellent word, but mortally abused! Conciliation, kindness, forgiveness are noble. But selfish policy, venality, subserviency are supremely contemptible.

The absence, in our day, of lofty principle in legislation; of fearless self-subsistence and immovable integrity in social life; of high, stern resolve, unswerving manhood, unfettered expression of judgment in all spheres and professions, is to be deeply deplored. From the thoughtful and pure-hearted generally there are heard, in anxious, apprehensive tone, appeals and entreaties sufficiently indicating what evils they see. Let men, they cry, let men be right, and then speak out and act out the things that dwell in them. Ministers at the altar, let truth, unvarnished, out-spoken truth, be your trusted power! Guardians of the press, print the truth! herald it, give it wings, without compunction or fear! Legislator, stand on the basis of rectitude and an honest conscience, stand your constituency where it may! The only things immovable and immortal in the universe are rectitude and truth. Certainly the injunction of the New Testament, applied to another evil, is now needed every where—"Let your yea be yea, and your nay nay." Yes, outright yes, to all that is right and true! No, decided,

unhesitating no, to all that is wrong and false ! These are wanted in our age.

Another unfavorable character of our age is superficialness, a tendency to the surface.

In piety and morals there is an alarming appetency for the ostensible and the imposing. Religion, too frequently, is seen to bustle rather than to breathe ; to blossom out in a profession, rather than to elaborate and vitalize in much good fruit ; to emulate the grace of the fashion of this world rather than to walk softly before God, in all devotion and humility of mind.

There is often more carefulness about a single visible delinquency than about healing the whole running fountain of iniquity ! more zeal and denunciation against surrounding wickedness than self-sacrifices to make men better.

Constantly presented with religion, falsely so called, as gilding instead of solid gold, as a mere phosphorescence instead of a concentration of fire and light, even good and true Christians show too much reliance upon forms, too little upon heart-life ; too much upon human prescriptions, too little upon the inspirations of the Almighty !

The *intellectual* character of the age has also a tendency to the superficial.

That there is at present a vast amount of strong, powerful understanding, of profound scholarship, of original thinking, of solid science, is not denied or questioned for a moment. But modes of education are now popular which train too much of the young mind of the country to the habit of traversing over merely the surface of knowledge. Required attainment is too easy and untasking. Teaching is not

too perspicuous, illustrative, luminous. But the matters offered to attention lie at edges and entrances. The golden wheat which covers the great area of the field is not reached nor reaped. The Greek and Latin classics, embodying the colossal intellect of former ages, redolent of glorious thought and eloquence, are made to give place to a smattering of modern languages and practical science.

In *belles lettres* reading, the same substitution occurs of the solid and opulent for the unsubstantial and ephemeral. The world has turned to reading tours, inklings, memoirs, journals, annuals, tales, descriptions, trivial fictions. The suburbs of the Athens of art and learning only are examined. The interior haunts of philosophy and eloquence, the noble temples of instruction, the superior products of genius, are rarely visited.

The learned professions betray, to some extent, the same declivity toward limited study and superficial qualifications. Profound and protracted researches, tedious years of intellectual discipline, are abjured by great numbers. A long course of preparatory training seems as repulsive as the ancient forty years' march through the wilderness, with the Red Sea and Jordan, and fiery serpents to encounter. They prefer a sudden irruption into professional and active life. The knowledge that floats around private offices, passes from man to man in conversation, plays about court houses and lecture rooms, is contained in sermons, commentaries, and creeds, and reports, and pleas, and precedents,—this every-day wisdom, by multitudes, is drawn upon and trusted, instead of the deep lore of legal, medical, and theological science.

Who now reads Littleton, Chief Justice Edward Coke, Lord Chancellor Bacon, Sir William Jones? Who consults Sydenham, Cullen, Hunter, Cooper, Bichat, and Rush? Who goes into the depths and riches of Turretin, and Poole, and Lardner, and Michaelis, and Marsh, and Clarke, and Edwards?

Correspondent to this proclivity to the unsolid and unsubstantial in education, literary reading, and professional studies, is *an evident decline* of originality, of power, and of wealth, on the part of those who write and speak to our age.

The poets of our time are of an inferior order. Of scarcely one of them is the expressive *Nascitur non fit* at all appropriate. Poetry now is of the imitative and descriptive character, rather than of the creative and original. It is a vessel from the hand of the potter, not a breathing, pulsating organism, thrown out by an upbursting, irrepressible inspiration. It is cold prose paraphrased. It is the stuffed eagle of the museum, perched immovably behind glass windows, not the glorious creature of the upper heavens, soaring into the sun. It is the faint light which the moon lays softly upon the world, not the volcanic fires, and glows, and ebullitions which shake the earth and the sea. In modern works we look, and long, and pine in vain for the rich old poetry of the stamp of Spenser's, Shakespeare's, Milton's, Pope's, Young's. These discoursed of high themes — of the phases and conflicts of passion, of the interpretations of Providence, of the course of time, of the mysteries and destinies of man!

The eloquence of our period has the same tendency to the superficial.

There is at present a special and powerful inclina-

tion to the declamatory, and specious, and discursive. The tongue, in the nineteenth century, is an unruly member. Words outrun thought. Truth, testimony, data, are too little regarded. Assertions and assumptions, easily and always at hand, are the chief matters of reliance. It is too much labor to sink a shaft deep through granite and quartz into rich veins of ore underneath the mountains; men will in preference gather up inferior ores, scattered upon the surface. Bank-paper oratory passes current; few look after gold bullion.

We have a plenty of public speakers who can tear a passion to tatters; almost none who can go down into the great deep of the soul, and create a ground swell, that shall rock all humanity to its center. We have many respectable orators, who can move pleasantly upon isolated home communities; only a limited number who can roll great surges over an age. To Chatham, Pitt, Burke, Canning, how few there are now, as Jura to Alps, to answer back "live thunder"! Some giant masters of eloquence we have most certainly. These will loom up in after times, and shine with equal luster by the side of the great orbs. But the speaking of secular and religious assemblies, as a whole, has certainly grown superficial and showy at the expense of profoundness and power. This deterioration in the pulpit toward the discursive, declamatory, and unstudied, has been painfully observed. In perfect contrast to such a style of oratory is that of the old Puritan divines. They were sound, ripe scholars. In all matters of revelation, and man, and God, and duty, and retribution, they were familiar, and reverent, and powerful. Only beaten oil

would they bring into the sanctuary. Their great, rich lessons, eternal motives, thrilling appeals worked intellectual and moral transformations irresistible and marvelous.

The showy and the superficial present themselves in every sphere of intellectual exertion. This is not an age evidently of preëminent, masterly minds. In respect to great and gifted intellects, variety and periodicity have been largely the order of divine Providence. Mighty spirits have appeared not all over the heavens, but in clusters. They have thereby given name and renown to the ages on which they have shone. God seems to delight, in the midst of mental obscurities and imbecilities, to set out at once a whole glorious constellation of lustrous stars. Ours, however, is not such a signalized era. Ever since the seventeenth century, which saw established the proudest empire of mind known to any previous period of the world, the ablest writers who have addressed their times have been men of secondary rank of intellect. The *quantity* of learning and mental power may not have been less, but they have been less converged, intense. We have no massy intellectual magnificence, no giant trees with their heads in the skies. All is a lower growth, green, growing indeed, but comparatively moderate and humble. We have no Bacon, Shakspeare, Milton, Jeremy Taylor, Newton, Bunyan. We still go back to offer our fullest reverence to the hoary grandeur of the Elizabethan age. When deeply thirsty, we turn to drink from the glorious old fountains of that time, still fresh, and full, and living.

Another evil of the present period is a daring and mystical spirit of philosophizing.

This dark metaphysical mania seems to be a perfect contrast to the pervading practical, pleasure-loving, money-getting, materializing character of the age. Its prevalence and popularity are to be attributed, in large part, to a desire and necessity felt by infidelity to assume a new shape and costume, which should better hide deformity and present a winning appearance. The old forms of Atheism and Deism were too bald and bleak ; too destitute of learning, and thought, and logic, and literature.

True, the coarse and degraded read Paine, and Voltaire, and Volney, and Hume. But these authors were found often to shock the better sensibility and conscience of the age. There was widely felt an involuntary shrinking from their unblushing blasphemy and malicious derision. Atheistic and Deistic doctrines show a strong disposition now to retire under the folds of a beautiful and eloquent philosophy, and to conceal their grossness and offensiveness under an imposing and mystical nomenclature. The world, unaware that it is the old adversary in a fresh wardrobe, is caught and captivated with the apparent profoundness and originality of the new philosophy, with its poetic imagery and conceptions, with its apparently reverential thoughts and lofty aspirations.

The idealistic system of Kant, and Cousin, Fichte, and Hegel teaches that the whole external world is but the states and processes of man's own thinking self. Or, if they have a practical reality, all we know of external things is as a mere surface, without any character, which reflects back the forms of our own understanding. Woods, mountains, trees, stars are but names which we attach to certain facts of our

own consciousness. The milky way is a circle of worlds all within our own minds, only by illusion seen upon the skies. God is nothing else than the generalizing power of our own reason *personified*. A French philosopher of this sect asserts, "The God of consciousness is not an abstract God, a solitary sovereign, banished beyond creation upon the throne of a silent eternity and an absolute existence. He is a God at once substance and cause, always substance and always cause. He is eternity and time, essence and life, at the summit of existence and at its base, infinite and finite together. In a word, he is at the same time God, nature, and humanity." Humanity and God! *Deity an amalgamation of nature, humanity, and divinity!* This is idealism.

Materialism is the name of another popular and prevalent set of philosophical opinions. The materialist sets out with deep admiration of external things — of the universe of matter. The *physical* he makes to involve, absorb, include all; then calls it God. The outward world is God *literally*, according to this system.

The former, the idealist, sets out, as just now intimated, with a profound reverence for *mind*, the interior conscious self. In this he comprehends the universe, and calls it God. Thus precisely the same conclusion is reached from precisely opposite premises, just as two men putting their backs together, and marching straight ahead, meet on the other side of the world face to face.

These two, the materialist and the idealist, represent the two grand divisions of modern philosophy. Both, in their outset, adopt many of the essential

truths of a sound metaphysical system. The former, the materialists, base themselves, in the first place, upon the great, clear doctrines of Locke. Hence their modern name, *sensationalists*. The latter, the idealists, commence the submissive followers of the celebrated Dr. Reid. Both, after a few steps, wander widely and hopelessly from their great masters. These doctrines, as metaphysical dogmas, have passed through many changes. In the hands of the different writers who have advocated them in France, Germany, England, and the United States, they have assumed a great variety of modifications and phases, and have become the foundation of many distinct schools of philosophy. But, theologically, they all have the same fatal influence, conducting speculative, visionary, and reckless thinkers to the same gulf of atheistic infidelity.

The original, brilliant, bold, eccentric Carlyle is a fair illustration of the assertion here made. This author is in nearly every study and parlor of the reading world. Both literary and religious communities bow and worship before this dazzling, incomprehensible genius. But Thomas Carlyle has not one particle more faith in pure Christianity than had Gibbon, or Bolingbroke, or Shaftesbury. More sympathy with its glorious revelations he certainly has. His spirit often seems to be, not in jarring discord, but in fine harmony with divine inspirations. His infidelity is wrapped up in a beautiful, poetic, magnificent, transcendentalism. It is grave with philosophy; it is sparkling with illustration from all the material and immaterial world; it is warm with an apparent enthusiasm for the pure and intellective; it seems profoundly impressed with a veneration for the immortal

and the infinite. These attributes have drawn the serious and devout to this writer, as well as the admirers of original thought, adventurous speculation, and splendid imagery. But Carlyle's whole system is simply modern *pantheism* embodied and breathing in modern transcendentalism. God made all things, is his incipient, sublime proposition—not out of *nothing*—a most absurd idea according to this philosophy—but out of *himself*—a truly grand idea! A glorious universe this!—An expansion of the adorable, the perfect, the infinite, the eternal! God is literally all and in all. Thomas Carlyle is a part of the supreme Divinity! The reptile on which he treads is a part of him! God is all—all is God. Unmixed pantheism, blank atheism is this—is Carlyle's entire philosophy! Blank atheist is Carlyle himself! And yet Carlyle utters with great effect, lamentations and anathemas against “the hollow-hearted formalism of Christendom,” and against “the sham worship which has taken the place of the undaunted faith and burning love of the prophets and apostles of God.” And these great, true, admirable thoughts render his poisonous doctrines, which they seem to sanctify, the more unsuspected and deadly. Some, yea, much good influence Carlyle may exert upon mankind; but were the full effect of his whole earthly efforts weighed in the balances, no intelligent Christian, unless he trusted in a providential eduction of good out of evil, would see cause to believe that the world, in the end, will be truer, honest, or better than this transcendent and brilliant thinker has lived, and thought, and written.

Such are the reckless spirits, such the transcendental dogmas, which are largely feeding the mind of this

century. Such are the splendid philosophies under which are concealed the most destructive systems of error. Let the great minds of the time, friends of truth, be invoked to pierce these mysticisms, unmask these fatal doctrines, and settle this inquisitive, speculating age upon the faith once delivered to the saints.

These are some of the unfavorable tendencies and attributes which must be regarded as solid deductions from the worth and happiness of our time. They are unfortunate neutralizations of many noble elements of human society. They are heavy weights on the wheels of improvement. They are large and constant drains from the intellectual and moral power, now treasured up to bless the world. The scholars of the age perform a needed and noble service, who assist to diminish and extirpate these evils.

II. We proceed now to some consideration of the favorable and encouraging attributes belonging to the present age.

One of these features of our time is a large and wide improvement of the common mind.

At no former period has so much of it been aroused and cultivated. But this has not always been regarded as a blessing. It is objected that the wide diffusion of education and knowledge lessens its general depth. It is insisted that the world would be better, were the intellectual energies and acquisitions which now exist collected into privileged hands, so as to present a few colossal specimens of might and learning.

No plausible reason, I think, can be assigned wherefore primary education and augmented popular

intelligence should deteriorate higher instruction, or depress and eclipse superior minds; nor wherefore, if they did produce this effect, it would not be best to make the sacrifice. But the sacrifice need not be made; unlike a general appropriation of the scanty provisions of a besieged city, which prevents individual abundance, knowledge grows by diffusion, hoards by distribution, waxes powerful by expansion. In this thing there is that scattereth and yet increaseth, that watereth and is watered in turn, that illuminates and is itself illuminated. Education is twice blessed; it blesseth him that gives and him that takes. It is, therefore, with unhesitating pleasure that we here refer to the fact, that the general mind, in our age, is to an unusual degree visited with education, and permeated with intelligence.

In the civilized portions of the world it is becoming the generally-adopted principle, that it is the undoubted right and the bounden duty of government to provide—not leaving so important a matter to chance or charity—by law for the instruction of all children and youth. Under this principle, every man is held subject to taxation, so far as taxation is needed, in proportion to his property, whether he have himself, or have not, children to be benefited by the education for which he pays. A convenient method adopted for making legislative provision for the education of the whole community has been the creation of public funds. This, exclusively in the first place an American idea, is now generally practiced on both sides of the Atlantic. It is a puritanic principle of two hundred and thirty years' standing. The parish schools of Scotland, established in the last century,

are supported by lands belonging formerly to the Roman Catholics, and bear some resemblance to this system.

Public schools, supported by legislative provision, and open to all children and youth, have been founded, and are now flourishing, in Prussia, Germany, Denmark, Holland, Belgium, the United States, England, Wales, Ireland, Scotland, Sardinia, Protestant Switzerland, and Greece. Great zeal and energy are manifested in all these countries. And Russia and Austria, and even Turkey, are catching the spirit of the age, and contemplating the introduction of the public school system, so popular in other parts of Europe.

Enlightenment of communities thus educationally, especially of the industrial classes, embraces influences and consequences of vast interest and importance to human society. Included in the scheme of general education will always be that of instruction in scientific and practical agriculture. Institutions for the training of skillful farmers are rising up, by legislative provision, wherever a true appreciation of the cultivation of the general mind has been awakened.

Improvement of the common mind produces a decided effect on educational advancements elsewhere. The standard, style, and facilities of training in the upper sphere of study and acquisition are immediately elevated, by upward pressures, from education below. When the common schools in character approach the academies, then the academies approach the colleges; and then the colleges enlarge their advantages, elevate their scholarship, open into higher and wider fields of study and discipline. When they who are to be

taught have pushed up their heads among their teachers, their teachers must push up their heads into higher regions.

A cultivation of the general mind assists to work a resuscitation of the noblest attributes of humanity; to bring up the whole broad bosom of society to sun light and sun heat, and timely rains; to give thereby the seeds, and plants, and fruits of the best civilization, quick germination, stimulating nutriment, large growth, long life.

This efficient system of general instruction, originated by the Puritans, and now widely reproduced, is the cheapest and most righteous method of exciting in communities a feeling of respectability, and a sense of character; of setting up barriers against disorder and crime; of purifying the whole moral atmosphere; of giving security to life, property, and social happiness.

General education exerts one influence in behalf of the lower orders of mankind, particularly grateful to our feelings. It provides a noble substitute for their destitution of family and wealth. Education and vigorous intellect tend very strongly to operate as a compensation for their inferior condition, and to raise them to a level with the rich and privileged. Knowledge is itself dignity, privilege, manhood, honor, power! Be it so, that wealth and ancestral distinction love to stand apart from ordinary men, from artisans, and farmers, and common laborers, and even assumes to lord it over them. The school houses and seminaries of our time are investing all the industrial classes with a lordship and sovereignty far nobler, because possessed of the merit and the worth of being personally earned, and not passively received by bestowment.

We can not well over-estimate the value and importance of popular education, nor be too grateful that it has become a great interest of this age. Little is done for mankind while the common spheres of life are dark and chaotic. The heaving, and breathing, and life currents of society are here.

The elevations of the world have always been much cultivated; the early rays of the morning have fallen upon them. Vastly more important it is that we have turned to let in light upon all the valleys and plains. These made green, and fertile, and healthful, the earth has all its wastes revived.

We invoke the reverence, and regard, and patronage, and prayer of the whole enlightened benevolence of the nineteenth century, in behalf of the teaching, invigoration, progression of all the lower mind of the world. It is a cause worthy of your profound sympathy, your full and permanent benediction. It would be reconstructing the foundations of society. It would be, in an important sense, assisting the removal of the wood, hay, stubble, on which human interests are now standing, and settling under them gold, silver, precious stones! Let the schoolmaster abroad! up with school houses! abroad every where the schoolmaster! Let circus riders, and mountebanks, and mesmerizers, and spirit knockers stay at home; and play houses, liquor shops, gambling rooms, and distilleries all rot!

A large and solid advancement of the natural sciences also specially distinguishes our age. Not only have the old forms of scientific knowledge been pushed with unusual diligence and success, each in its proper sphere, but several untrodden fields of study have been

opened. Meteorology, electro-chemistry, and geology have appeared since the commencement of this century, as entirely new sciences. In every thing which pertains to matters of natural science there have been very vigilant research and remarkable progress.

In botany, advancement appears in the adoption of a natural system of arrangement greatly superior to that of Linnæus, and in the enumeration and description of one hundred and twenty thousand species of plants, instead of eight thousand, known to the father of botany.

Zoölogy has not been without its improvements. This science has advanced in respect to the perfection of its classification and arrangement, and in the great enlargement of its species of animals. Africa, India, and South America are constantly sending specimens of new classes. Entomology already numbers three hundred thousand varieties.

Geological science, as suggested, has been created since the opening of the present century. No subject of human inquiry has awakened more enthusiasm and thorough investigation than this. Many of the most philosophical minds of the age are now engaged in solving its problems. The number of facts ascertained is immense and most important. The discovery of fossils has been pursued with earnestness and perseverance, and rewarded with novel and brilliant results. Two thousand species of fossil plants and three thousand of fossil animals, marine, terrestrial, and amphibious, have been made known and classified. Many of the latter, fossil animals, are of immense size and extraordinary character.

Several theories have been proposed for the expla-

nation of the facts which have been accumulated. But all present and all previous systems remain unsettled and more or less unsatisfactory. The whole tendency, however, of geological discovery has been to remove the geological objections early adduced against the Mosaic cosmogony, and also to bring the whole array of its facts and laws to do homage to the Bible.

Among the advances in chemistry are, the establishment of the atomic theory of combination of elements in definite proportions by weight or volume, reciprocally operating; the resolution of earths and alkalies into a metallic base; the analysis of salts and vegetable substances; the detection and description of an immense number of acids, alkalies, and oils; the discovery of the composition and qualities of the various products of vegetable and animal life; the processes by which they are elaborated, the ends which they subserve, the evils which they may originate.

Astronomy has made brilliant discoveries, and awaked a very unusual enthusiasm during the last twenty-five years. In 1800, the only observatory in the world, of any considerable importance, was at Greenwich, England. Now there are not less than sixty, of which fifteen are in our own country, two in India, one in St. Helena, two in New South Wales. The recent discoveries among the heavenly worlds are, the motion of the solar system at the rate of one quarter of that of the earth in its orbit; one new planet, and seventeen new asteroids; an eighth satellite and a third ring of Saturn; more than one thousand nebulae; the resolution of a large number of them into groups of distinct stars; the action of the Newtonian law of gravitation over the immeasurable fields of the fixed stars.

The effects of this wide establishment of the principles of science, this great enlargement of the treasury of its facts, have been most valuable and powerful upon all the great interests of life.

These principles and facts stand as starting points for future observers. They exist as a vast body of materials for future application to the purposes and improvements of our social condition. There is a marked tendency at present to bring them down to the mass of the people, and thereby vastly enlarge the sphere of their benefits. Scholars descend to take their pathways as much as possible along the beaten track of common life, and seek to make the truths of natural science attractive and intelligible to the general mind. Science, in opening her treasures to common men, has opened them into a rich scene of enjoyment, constituted of the strange powers, secret processes, and wonderful miracles of nature; has opened them into the presence of a great moral power, constituted, not of the formal canons of theology, but of the most visible and most impressive attributes of Jehovah.

The healing art has derived great and essential advantage from the teachings of natural science. More correct reasonings upon the nature of diseases have been attained, as also increased precision in the rules of medical practice. The doctrine of acoustics has been employed for determining diseases of the chest. Anæsthetic agents, as sulphuric ether and chloroform, have been introduced into surgical operations. Kindness, moral restraint, and pleasant associations in treatment of insanity, thus doubling the number of cures, have been substituted for bolts, and bars, and stripes, and fetters.

Agriculture has decidedly advanced also under the light which science has afforded. Vegetable chemistry and physiology, analysis of soils, explanations of the relation between the nature of the crop and the chemical composition of earthy nutritions, have opened new elucidations in every department of husbandry.

The transmission of intelligence by means of electromagnetism is one of the most remarkable of the applications of natural science known to any age. Soon, probably, we shall send our messages round the world as quickly as the sun makes his journey. Telegraphic communications are now open over distances longer than that between the two poles of the earth, nearly equal, indeed, to the three fourths of the circumference of the globe. This gives stimulus and certainty to commerce, subserves justice, promotes strongly the civilization and welfare of the world.

The natural sciences are performing another noble service, in assisting the appropriation of the powers of nature to the uses of life.

Man is feeble, and soon exhausted. But nature is mighty, and never weary. She honors all drafts which true science makes on her immense treasury of power. Under the direction of scientific skill, her tremendous energies become docile and obedient, perfectly, even as pliant childhood. Without murmur or hesitation, she submits to be yoked to all the services which man needs to have performed!

The fertile brain of the present period has originated nearly all the important inventions and discoveries, by means of which the great energies of nature have been applied to human production.

The cotton manufacture is an illustration of the

augmentation of the accomplishments of human industry by means of natural agents, attached by science to the wheels of labor. Only eighty years ago, the hand card, the distaff and spindle, the Indian loom,—machines used for the manufacture of cotton, in India, for four thousand years,—were the best apparatus known any where for this purpose, and were in general use.

Now, nature, harnessed to the operation by improved machinery, enables a single man to do the work performed formerly by three hundred men, and that far more perfectly and beautifully. More cotton goods are now manufactured in *one year* than were manufactured during the whole of the eighteenth century. The cotton fabrics of a single twelvemonth would make a girdle capable of passing fifteen times round the globe. The thread spun would reach sixty-five times from the earth to the sun. What a web would a few years construct!

This is a fair illustration of what has been effected in *every department* of industry. In this ratio has labor *generally*, through the aid of science, multiplied its productions for the comfort and elevation of man.

The air we live in is now made to assist human labor. We stop the rivers, and make them card, and spin, and weave, and grind, and saw, and plane. We put gearing upon fire, and electricity, and steam, and then set them to delve in the mine; to melt and model the ore; to build engines; to dwell in them; to bear over oceans and continents the articles of their own productions. Every agency that expands, contracts, impels, retards, uplifts, depresses, from the delicate force that constructs the common pin up to a colossal

enginery of three thousand horse power, is appropriated to the service of man. For his advantage leveled are mountains, lifted are vales. High through mid air, *here*, streams are taught to flow. Whole rivers, *there*, laid by in basins, sleep. Earth is disemboweled. Creation widens. Vanquished nature yields! Her secrets are extorted! In the work of production, instead of these "frail forms, we have bodies of iron with souls of steam. The living artisan leaves his shop to give place to an inanimate workman more quick and more powerful! The weaver yields his shuttle into iron fingers, which can ply it one hundred times faster." The spinner quits the turning of his single spindle to attend upon the whirl of a thousand!

The people of Great Britain and the United States, by the aid of the "mammoth lungs and mighty sinews of nature," do as much work as all the population of the globe could do without that aid. In the business of transportation, twenty men accomplish now, by steam, the labor requiring, a few years ago, twelve thousand horses.

The munificent powers and treasures, which nature has been compelled by scientific skill to bring and lay at our feet, are competent to provide food, and medicine, and clothing, and habitation, and comfort, and knowledge, and usefulness. They are equally able to furnish minute conveniences and large benefits.

One effect of this enhancement of the results of human labor is to elevate men to a superior style of industry. Society employs machinery, and multiplies all the necessities and all the advantages of life. In this operation, so far as machines do the work, men are exempted from being machines. They turn from

hand work to head work. They cease to act as a mere bundle of muscles, and become superintendents. Such a change of condition operates immediately for the improvement and elevation of character. What must be the depressing, withering effect on noble manhood, to spend life actually, as was formerly done, in making the fifth part of a button, or the third part of a shoe peg!

Besides exalting the character of labor, the whole system of increased production adds *dignity and value to life*. So far as the productiveness of our industry is concerned, our period is longer than that allotted to man before the flood. We live fifty lives instead of one. We travel by leagues and degrees instead of single miles. The effect of increased production on social improvement is very visible and immensely important. We enjoy, in the humblest circumstances, the same advantages formerly possessed only by the affluent and powerful. Enlarged are the qualifications of them that teach. Multiplied are those who have leisure to be taught. Almost universally, increased resources from increased production operate on men as inducements to gather around them the various advantages which can elevate their condition and augment their happiness. There comes in strangely with the ability, the desire to purchase rational and noble gratifications. All have observed how readily augmented wealth, instead of going into a strong box, is used by the people to surround themselves with additional advantages,—to employ the schoolmaster, to patronize the academy, to endow the college, to gather books, to make tours of improvement, to procure literary pleasures, to aid the arts, to open thoroughfares, to support religion, to push toward a noble civilization.

The prevalence of the democratic spirit is also a visible and decided characteristic of our age. A very widely diffused feeling of this description is a fixed fact of the nineteenth century. Whatever may be outward and out-spoken, an interior sentiment of conscious personal independence, is resolutely insinuating its free and fearless principles and activities through the whole civilized world. There is, it is most true, much remaining despotism in monarchical governments. Their sovereigns do not willingly resign or diminish a single prerogative, a single item of power. They are not ready, of their own choice, to bestow the slightest boon on their people, which will deduct from any immunities held and valued by themselves. They are not willing to soften their rule into any form in the slightest degree milder than that which existed in the severest tyrannies of former ages.

In the *hearts* of reigning potentates there is no democracy; no special tenderness of conscience; no bowels of mercies; no approximations to that charity that seeketh not her own, that becometh not unseemly, that vaunteth not itself, that thinketh no evil.

Nor is it true that *all the subjects* of even free governments, much less of despotic, are penetrated with a deep relish and thirst for a noble liberty. Almost willingly, certainly with most humiliating submissiveness and cringing, unresisting obsequiousness, do many bow to unjust and unauthorized power. But so do not all. Our age has another aspect, and another character. Over wide territories, humanity is no longer pained and ashamed to see hereditary pride and bloated cruelty, under the sanction of a crown,

placing its foot on the necks of men ; nor is longer confounded, and indignant, and mortified to see men, made in the image of God, *consent* to lay down their necks to be trodden on by a poor lump of depravity sitting on a throne.

A manly soul of independence heaves and throbs in a large portion of the civilized population of the world. There are millions, doubtless a hundred millions, now in all apparent quietness, bowing to kingly rule, who, on the first gleam of hope, are ready and burning to rush to the prostration of the throne, that rests on their prostrated bodies and souls, and suppresses their breath ! Quiet, and un murmuring, and unexcited they appear. But it is the quiet of the lion before he roars and leaps ! It is the sleep of the air, before the dreadful rush of the tornado ! It is the calmness of the sea, before the vast upheaving of a submarine volcano !

Men of this age have learned their individual power. Not long, after vigorous manhood learns what God has made it capable of doing for itself, will a man permit a fellow-man, of the same mould, and frailty, and capacity with himself, to lord it over him, and lay his crushing hand upon him, and command his service, and riot on the fruits of his labor, and place him between his precious self and the thrusts aimed at his life. Men have learned that they have only to arise and shake themselves, and put to exertion faculties already longing for action, and every bond will be broken, as a thread of tow is broken when it is touched by the fire.

Men of this age have come to the knowledge of their own personal, inalienable rights. The moment

the human mind becomes fairly aroused by education and by contact with educated intellect, it perceives, as an incontrovertible doctrine, that every man has a right to himself, physically, morally, mentally; and that no created intelligence may interfere with him, except God give that intelligence special revelation to that effect.

Under this almost intuition, great numbers of the population of Europe and America believe in a government of the people; are resolved on a government of the people immutably. Under the same sense of personal rights, even the ignorant and down-trodden, who are unprepared for popular government, cherish vague, dreaming, turbulent, irrepressible aspirations after liberal institutions. No finite power can extinguish this ever-energizing enthusiasm. Heap mountains on this fire, — a while, perhaps, it may be obscured, but eventually it will upheave the mountains, and throw them into the depths of the sea. Wherever early education is enjoyed, this high feeling of liberty is largely fostered. In our country the child drinks it in with his first nutrition. He is cradled in freedom; he is wrapped about with original immunities; he is schooled in chartered rights; he is dyed in the wool with a conscious independence.

The world has had its various forms of government, more or less suited to the development, and progress, and happiness of the people. The government for our time is a popular and free one. This is the democratic age. Political exorcisms may be attempted, to throw liberal institutions out of the world, as if they had no abiding city here, no certain dwelling-place. But the free spirit, risen out of dead and dying

despotisms, can not be allayed. It will not be thrown out of the world. It hath foundation immovable, on the deep, eternal attributes of humanity; on that it will abide as long as humanity itself abides.

Munificent benefits for human society hath this modern, high-souled independence.

Communities breathing freely, breathe vigorously, breathe soundly. They assume manliness, power, noble purposes, onwardness.

Fear not! sleep not! great, high spirit of uncrushed humanity! The *day* approacheth. Under many thrones there is a molten, muttering volcano, which thou hearest not now. Ere long cometh the muffled thunder, and the dreadful rocking, and lurid, out-gorging fires, that shall bury these thrones out of sight forever. The nations shall be free, and man be man!

Another marked feature of this time is, a prevalent disposition and endeavor to diffuse widely Protestant Christianity.

Ours is an age emphatically of Christian missions.

The benevolent purpose of extending actively abroad, over the human family, uncorrupted religion, seems, in the early ages of the world, scarcely to have entered into the conceptions of men, of even devout and pious men. The old dispensation, in this respect as well as in others, was no more than a foreshadowing of better things. Christianity, toward which all other periods and revelations had pointed, in addition to the first commandment, drew from its concealment in the Old Testament the second, "Thou shalt love thy neighbor as thyself." This was reënforced with illustration, and emphasis, and authority

by the Saviour's teachings. It was deeply engraved on the conscience of the world by his own great example. It was introduced as a ruling element into the *interior life* of his followers by the Spirit of God. The heart of the church ever since has throbbed with a sympathy, and a practical benevolence, as large as the family of man. In some centuries, this religious philanthropy has all been driven into a few hearts, as if into long, tedious, winter quarters; and then, in a blander period, has again sal-  
 lied forth to its generous and noble services. Since the days of the apostles, efforts for the propagation of Christianity have not been warmed and aided by so inextinguishable a zeal, by so self-sacrificing a consecration, by so munificent a liberality, as during the first half of the present century.

Christian missions, in Protestant communities, are now the great topic and enthusiasm of all circles. They do much to fill the thoughts of the age. Their extinction would create an immense vacuum in human interests and human affairs. The wheels of Providence, rolling blessings into the future, would have lost their most precious freights.

There is an incidental indication of the position which Christian missions hold in the public mind, furnished by the secular press. Only a few years ago, save in religious journals, there was not the slightest allusion or record of propagandist operations in any of the publications of the country. Now, quick and skillful to perceive the spirit and taste of the time, the public presses, generally, make large and respectful mention of benevolent associations and missionary movements. Often our best reports, and best

intelligence, in respect to the present enterprise of giving the gospel to the nations, are found in the literary and political papers. The work of general evangelization is, at present, too large and sublime a labor, too far advanced, and too successful, not to arrest the earnest attention of the entire civilization of the earth.

Christianity is now in the process of extending its power over men in two efficient methods.

The first is, the conversion and transformation, *at home*, of large masses of the Catholic and unchristianized population of the world, thrown into its arms by foreign emigration.

Man, always restless, adventurous, emigrating, always spreading himself, like the air he breathes, toward every vacant space, toward all the interstices to be found in thinly-populated regions, now manifests a special disposition to travel toward Protestant Christianity. This great light and heat of the world is at present swelling toward itself immense tides of men. The favored land, whither the emigration of the world is most earnestly and hopefully turning its steps, is North America. Into this vast inclosure of Christianity currents of people, from all quarters of the world, may be seen pouring forward, like streams into an inland sea. The number, thus annually seeking a home under the bland power of religion, may be set down at half a million. We ought to rejoice at this large and ceaseless flow of Catholicism, with occasional heathenism, into the very bosom of Christian regenerations. There is Protestant territory enough now open to receive one half the unevangelized families of the earth. Let them come. Let them come

like the coming of many waters. Amend the naturalization laws if need be, but let them come. There is a providence in it! They come to Christian schools; to consecrated colleges. They meet, as they disembark, a godly ministry and New Testament morals. They wake into the stillness and sacredness of holy Sabbaths. They bow at family altars; they breathe a purified religious atmosphere; they feel the warmth and illumination of Christian sympathy. There is a large array of sanctified instrumentalities made to bear immediately and powerfully upon the unchristianized, who thus come to the opened, welcoming heart of Protestantism. There are now three millions of Papists in our own country. This number is increasing very rapidly. Other Protestant countries have many other millions. It is a *great host*, it must be admitted, for the transformations of Christianity. But I trust in that which God trusts in—which he *ordains*! It is to be expected that the friends of true religion will arouse themselves to make application of the regenerating power of Christianity to these foreign elements, *in proportion* as they accumulate; that the fuller the stream that flows in, the more profuse will be their supply of healing to the waters. Transforming and healing power may be applied to all foreign elements, pagan or Papal, with complete success.

A new and startling statement of the actual effect of our institutions on the Papal population in the midst of us has recently appeared. Had the Catholic church in this country, it is shown, retained, as good Papists, all who have immigrated such, all who have been born in Catholic families, and all who have been

converted to Papacy, that church would now contain 3,970,000. But on an actual enumeration of all real Papists here, there are found to be 1,985,000 — less than one half the number whom his holiness expected to find fast and true Catholics. Papacy has lost on our territory, during twenty-five years, 2,000,000. These 2,000,000 may not have become members of Protestant denominations, but under the silent and mighty power of a pure Christianity, the Catholic faith has *died out of them*, and they have broken away from the corruptions and despotisms of Papacy. Says Rev. R. Mullen, Roman Catholic missionary to the United States on behalf of the Catholic university, “Of the Irish Catholics emigrating to the United States, one third, at least, are lost to the Roman Catholic church. I recommend most earnestly that the people be kept at home, and so millions be kept from spiritual destruction.”

“Two millions,” says another Irish priest, writing home to Ireland, “two millions have been lost to the church within a quarter of a century, by emigration to the United States.”

The Protestant portion of the world is a vast Bethesda that maketh whole whosoever steppeth in. It is more. It sends abroad healthful waters to other portions of the world. This pool of Siloam seeks to push its holy stream along every valley of Jehoshaphat which sin has strewed with destruction.

This suggests the second method by which Christian philanthropists are diffusing the gospel. It is by direct aggressive movements upon the regions of heathenism ; by taking the torch of Christianity in the hand, and bearing it directly into the territories of darkness.

The operation is simple and omnipotent. First; living ministers of the word, invested with the single function of propagating the Christian religion, are sent and planted right down in the villages of idolatry, in the depths of murky superstition, there to lift up their voices, to prophesy upon the slain, to bring out life from the dead! They reveal Jehovah; they declare his law; they announce his mercy; they present destruction without a covering; they open the eternal heaven!

Of Protestant laborers, lay and clerical, now abroad in Papal and heathen lands with tidings of salvation, the number, constantly increasing, is now between five and six thousand. These religious teachers, as the sun does the shaded plant, attract to themselves heathen hearts and minds. They sow much good instruction. They draw water out of the wells of salvation. From the multitude of the taught they raise up teachers secular and religious. Planted amid the heavy night of paganism, they are sacred lights, piercing, constantly, each on his own point of compass, farther and farther into surrounding darkness. This is the beginning of the good time coming, when their beams shall meet, and the whole unevangelized world lie under their broad illumination.

In addition to these living propagators of Christianity, there attends them, as credentials and as a body of instructions, the Christian religion itself embodied—God's whole written revelation. Of the Holy Scriptures there are now published yearly, by Bible societies, for special distribution, forty-five millions of copies. Nine millions of this number are issued in the United States, twenty-six millions in

Great Britain. They are printed in one hundred and fifty different languages and dialects. These Bibles exert no influence to swell a party or make a proselyte. They attend the ministers of religion, they follow after them, they go before them. Their mission is to open into the ear of men the voice of the Almighty; to arouse the dead in sin; to announce the doom of impenitent transgression; to proclaim the heavenly grace; to offer eternal life. Three hundred and fifty millions of the Chinese have the Bible in their own tongue; also one hundred millions of the population of India. The sacred volume passes up the Ganges, the Burrampooter, the Indus, the Nile, the Niger, the Orinoco, La Plata, and the Amazon. It enters the Indian wigwam and the snow house of the Greenlander, the mud cabin of the Hottentot and the tent of the Arab freebooter. It travels every where. It seeks a home in all the dwellings of men.

Another agency, subsidiary, but very powerful, is that of religious tracts. Of these there are published annually one hundred millions of pages. In Europe and America there have been issued from three to four thousand millions of pages—from three to four pages for each inhabitant of the globe. These publications, when not portions of the Bible, are Bible truths, in language graphic, condensed, serious, direct, affectionate. They sound no trumpet before them. They are stamped with no human authority. They awaken no prejudice. They make no claim to be of Peter, or Apollos, or Paul. They come in the name of the Saviour of the world! They penetrate farther than Bibles or missionaries. Being brief, and sprightly, and earnest, and sympa-

thizing, they are more read and appreciated than volumes of theology, or formal essays on morals. The tract is read by the merchant in his counting room ; by the farmer on his step stone ; by the mother at her cradle ; the midshipman turns it over on the capstan ; the common tar carries it to the round-top ; the mechanic opens it at his bench ; the soldier in his tent ; the emigrant at his camp fire. Tracts seem to come from the press with bright wings, ready to fly wherever man doth travel, and to fold its pinions, and settle wherever man makes his abode. They are leaves for the healing of the nations.

Many other forms of benevolent action mark the present age. There are numerous societies existing, home and foreign, designed, directly or indirectly, to assist the general redemption of the race. This is a glance at the aggressive action of the nineteenth century in propagating Christianity.

The missionary movement of our period is worthy of some special reflection. It is no accidental and temporary enthusiasm, to die like the waves, when the brief storm is hushed that raised them. It is a deep element of the age. It gushes very warmly in its interior life ; it projects and stirs very vigorously in its outward activities. Every evangelical denomination of Christians recognizes an obligation to aid the publication of the gospel in heathen lands. Christian churches, with few exceptions, assume, on their formation, the function of tributaries to the enterprise of redeeming the earth. A professor of religion, now, not identified with the wide work of human salvation, is regarded as an unsound Christian, or a shamefully ignorant one.

A proof of the solidity and permanency of the propagandist character of this age may be found in the close and firm alliance of religion and learning. Now, more than formerly, is Christianity regarded, not as a system of abstract notions, with a set phraseology, but as an inspiration and a life adapted to be interfused and blended in all the moral and mental acts of society—in its ethics, poetry, history, philosophy, eloquence. A divorce of the intellective and emotive spirit from living godliness now begins to be thoroughly repudiated. It is no longer at all admitted that the riches of learning weaken in the soul the power of religion, or that Christian faith and purity diminish the energies of the understanding. More superior mind is now invigorated with thorough Christian impulses, made fruitful of true Christian conceptions, rendered effluent of comprehensive Christian sympathy, than has been so imbued and consecrated in any former time. The raciest and most valuable of our intellectual productions breathe a decidedly Christian tone. The great and noble in mind, it is now acknowledged, is the Godlike. There is at present much rich and gifted intellect which does not pass by on the other side, while the wants and woes of man lie unpitied and unhelped. Such intellect comes to pour in oil and wine—to uplift the crushed and neglected. This augurs well for the great work of salvation to which this age is devoted. The conjunction of letters and religion, of intellect and the spirit of Christ, constitutes an instrumentality for the propagation of Christianity of overmastering power! So aided, the missionary movement of the present period will not be permitted to die. It will plant the

tree that will bear fruit throughout all generations. The light it will kindle that will shine into eternity.

Christianity has formed another alliance, which also affords much assurance of a substantial character and progress to the present cause of missions. I refer to the connection of religion and Anglo-Saxon colonization. Sixty millions now speak the Anglo-Saxon language. So many of these as are not directly of this people by birth are so by inoculation and absorption, and possess the peculiar elements and tendencies of the Anglo-Saxon character. For no quality is the Saxon race more remarkable than for a migratory and colonizing spirit. It has already planted the southern portion of India, which has one hundred and twenty millions of inhabitants, now in the process of fusion with these intruders. It has planted itself over the large country on the southern end of Africa, denominated the Cape of Good Hope, and seems rapidly on the way to take possession of all Southern Africa. Also on the north-eastern coast, and on the western, has it planted permanent and prosperous colonies. It has settled a large part of Australasia, equal in extent to the whole of Europe. It has commencing colonies on the Sandwich, Society, and Fejee Islands, embracing what is called Polynesia. Of North America the Anglo-Saxons seem inevitably designed and determined to take entire possession.

Since 1775, waves of colonists have been moving from the Alleghanies westward, at the rate of seventeen miles per year, until they have reached the Pacific. They have settled all the British possessions lying north of the United States. With the exception of the small Danish provinces in the north-east, the

Russian in the north-west, and the Mexican and Central American in the south, all North America down to the Isthmus of Panama is overspread by this people. They are also to be found in small settlements in all quarters of the habitable world. They are doing the buying, and selling, and transportation for a large portion of the globe.

This race possess many sturdy qualities both of heart and brain. Their intelligent enterprise, stanch principle, quenchless enthusiasm, unflinching perseverance, unconquerable energy are singularly adapted to communicate themselves, and to enable this people to impress their genius and spirit, their ceaseless activities and daring adventure, on all who surround them. The dull and stupid nations, adherent tenaciously to the spot where they were born, stereotyped into the iron form of foregone generations, make no impression on mankind. It is the people of Saxon character — the stirring, struggling, wide-awake — that rise to eminence and mastery. These shape character, genius, laws, religion, manners, government, opinion into their own type of civilization rapidly; irresistibly. The Christian religion is cordially and indissolubly united with this enterprising and stalwart colonizer. Sympathizing intensely with the salient ardors, the aggressive and inextinguishable energies, of Anglo-Saxonism, Christianity seems to be saying, "Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." Observe what has already occurred. On whatever shore Anglo-Saxons have landed and sent down their roots, there Christianity has landed too, planted the cross, and poured abroad its blessed illu-

minations. It is to be remembered that Christianity has created, and is now creating, just these ardent, dauntless spirits, which itself most needs, and most values, in spreading its light and sanctifications over the wastes of sin. An age of thrifty Anglo-Saxon colonization must be an age of solid and successful Christian missions.

There is also to sustain Christian missions in this age, and to give them power and advancement, an unusual strength of confidence in Christianity itself. A fair experiment of infidelity has been made. Its scoffs, and sneers, and sophisms, in disastrous circumstances and in death, have utterly failed even the firmest unbelievers who had rested upon them. The problem of paternal government, social order, general thrift, domestic happiness, without Christianity, has been solved. A reign of indescribable terror has occurred whenever and wherever religion has been banished, and given the melancholy solution. The fact is clear, infidelity has lost a portion of its popularity and power. Equally clear is it, that during its failure and waning, Christianity has been settling itself more firmly in the convictions of the Protestant population of Europe and America. The facts of geology, the interpretation of hieroglyphic inscriptions, the testimony of buried cities, the daily fulfilling of prophecy, the accumulation of blessed ameliorations under the gospel, the illustrations and arguments of powerful advocates,—these all are still lending new confirmations and deepening the confidence of Christendom in the Christian religion. This corroborated faith underlays, as an immovable foundation, the missionary movements of the age. It redeems them thoroughly from

all hesitation and feebleness, and charges them with an undaunted zeal and an unconquerable energy. This augmented reliance upon the gospel, by begetting a proportioned distrust in all other means of civilization and redemption, brings the Christian world to a fuller concentration upon the one sublime design of transfusing a pure Christianity throughout the world, as the true life and hope of universal humanity.

There are other assurances that there shall be permanency and advancement in the missionary spirit and movements of the age. Of this nature are two events, occurring, as if by special providence, at the very time that the Christian world becomes thoroughly aroused to the work of evangelizing the heathen nations. One of these is the vast augmentation of facilities for travel and transportation. The other is the extensive prostration of the moral barriers opposed to the introduction of the gospel into heathen lands. The first, that brings the ends of the world into near neighborhood; the second, that hushes prejudices and oppositions, and opens entrances kept barred and bolted from the first planting of the nations: these are clear intimations from Heaven, these are divine voices, not to be misunderstood, saying, Speak to the children of Israel that they go forward! that they go forward undoubtingly, unshrinkingly! Every new mile of railroad and plank road, every new improvement in the machinery which drives our land and water conveyances, every newly-abandoned Papal assumption, every fresh prostration of idol temples and altars, calls to Christian philanthropists, in imperative tone, instantly to advance, all fearlessly, *quick step*, upon the kingdom of darkness. The host of God's

elect do obey and advance! It is the destiny of the age. No, not the destiny, the providence of the age!

It is settled. The kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High God!

The encouraging attributes of the present age here referred to, a large improvement of the common mind, important advancements in the natural sciences and the productiveness of human labor, the prevalence and power of the spirit of liberty, the grand impulse and concentration of one eighth part of men to Christianize the other seven eighths, of one hundred millions to redeem nine hundred millions,—these make our period one of great grandeur and great interest.

Already Christendom virtually and really governs the world. The empire of the Great Mogul, with all the rest of India, is in the possession of England. China, with three hundred and fifty millions, it is true, stands in seclusion and independence. But Great Britain, with a few ships and fifteen thousand men, a few years ago dictated a treaty to the Chinese government accordant entirely to her own supreme selfishness. The Turkish is the only Mohammedan power of any importance. But Russia, it is asserted, could annihilate the empire of the sultan in a single campaign. England and the United States, it is alleged, control one fourth part of the habitable globe. But the moral power now exerted over the race is infinitely the most important supremacy. Religious victories are the specially cheering and inspiring signs of our times. Regenerating agencies are most evidently, contrary to the fears and predictions of many good men, outgrowing the growth of human population, and out-

running the strides of human wickedness. Truth and righteousness are struggling to the ascendant. The movements, therefore, constituting the moral scene in the midst of which we live are — the powers of darkness enfeebled and sinking, human ills diminished and diminishing, holiness established and conquering, all human interests advanced and advancing, the purified family of God enlarged and enlarging.

We would not have lived in any of the former ages; not even in that of Luther, nor in that of the holy apostles. Christendom with its wisdom, and magnanimity, and forecast, and steadfastness, and enthusiasm, and eloquence, all now marshalled to carry salvation to a world, is sublimely interesting to us. It is a high privilege to be permitted to be present, and see, as we do, the intellect of the world, waked, emerging, never again to sleep, or descend; the great heart of humanity electrified and throbbing with lofty impulses, never more to cease; peace, liberty, and regeneration established and overspreading the earth, never again to disappear from its families; waters of salvation poured abroad upon the world's desolations, never to reflow. There may be, we know, occasional oppositions swelling against us, but they are only currents on the surface; a deep movement underneath all the while bears us irresistibly onward. The crew may be sometimes quarrelsome and mutinous, but the noble ship, the oak-ribbed, copper-bottomed leviathan of the waves, still plows majestically on towards the haven. The expedition of Xerxes, and Genghis Khan, and Napoleon, which awaked much astonishment in their day, are less than the empty pageants of an hour, compared with this grand march of the whole interests of our age!

As we unwillingly leave the subject, turn we a moment for a single general glance toward this missionary movement. It was, and is, and is to come. It sweeps over kingdoms and continents, gathering, deepening, hastening, conquering. It leaves, when entirely successful, not a family in discord, not a society in pollution, not a conscience in death slumber, not a transgressor in impenitence, not a wayfarer in darkness, not a city in desolation, not a nation in war. We ourselves feel within the swell and tide of this advancement. It stirs the blood, it thrills the spirit, it transports, it uplifts us! We see our passage under the stars as we move forward. This is our age. But what does it prefigure and predict of the time to come? Mighty future! grant us a vision of the great intellectual and moral magnificence which thou shalt assist to create, and shalt see outspread upon the earth. What are the benefits and wonders that shall rise on thy bosom? The age next to open shall bring this whole great earthly scene nearer to the heavenly than it had ever risen before; shall present, instead of the thorn the fir tree, instead of the brier the myrtle tree, for brass gold, for iron silver, for stones iron; the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands for joy! The beams of this approaching period, now aslant and faint upon us, are from the outside stars of a grand cluster, and meaningly point us in to a whole sea of orbs! Quickly our successors will stand in the deep interior of all this glory. Coming generations, be grateful that ye live after us!

## LITERARY RESPONSIBILITY OF TEACHERS.

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THE education of the young, growing race, hastening forward to take the places of their fathers, has been deemed and acknowledged important in all civilized communities. No one subject, therefore, has been more thought upon, spoken upon, and written upon. No one, on that account, is more incapable of novelty and invention. The business of instruction, however, has lost none of its value by its commonness. It still opens to matters of the highest practical consequence, and I do not shrink from the task assigned me, though it be a discussion of the subject for the ten thousandth time.

Be it so that I can lay down no new principles, and open no new paths of duty; if I could give new confidence to admitted truth, new freshness to existing materials, new allurements to familiar labors, I should regard my effort, though humble, by no means unimportant and useless.

I wish here, at the threshold of the subject before me, in the form of a preliminary observation, to state, that I do not regard the *literary* responsibility of teachers, on which I am to speak, as comprehending all their accountableness in reference to the education of the community. There is a *moral* culture included within the sphere of their duty.

The intellectual powers are only a part of a human being, and intellectual qualities perform but a humble part in the duties of life. If men were only artisans and farmers, moral sentiments and dispositions would be necessary to their fidelity, perseverance, and effectiveness. But they are fathers, sons, brothers, citizens, subjects, judges, legislators, governors. A culture and training of the intellectual powers merely is a furniture totally incompetent for persons holding these responsible relations.

In truth, there are no places in society, and no duties, for creatures of mere intellect. Deliver us from these half-formed, half-breathing things, constituted of an improved understanding, joined to a heart without form and void, or worse than chaos.

Nothing is clearer than that our school teachers should rear the moral as well as the intellectual powers; the whole being—not an isolated part of him; the whole being, as they find him, as he comes to them fresh from the forming hand of God. In considering and urging, therefore, the responsibility of teachers in reference to a literary education, it is no part of my desire to make the impression that they are not under other responsibilities, and have not other and nobler services to render to the cause of popular instruction.

I. The literary responsibility of teachers *clearly appears from the fact that it is mind chiefly which educates mind.*

There are collateral assistances and encouragements in the business of instruction; but the teacher's own intellectual powers, in contact with those of his pupil, are the only educators.

It is admitted that the learner should neither be left alone, uncheered and unguided, to struggle with dates, unintelligible statements, and arbitrary rules, nor be put into an apparatus of springs and joints, like an automaton, and made to think and speak as dictated and drilled. Let him be permitted to see the light of his teacher's mind shining before him, and he will be conducted in a method between these erroneous extremes. While he is thrown upon his own efforts and powers, — left to walk himself, — he is compelled to take no step in the dark, whatever the inquiries which he may pursue.

Teachers, it will be no less readily admitted, are not to proceed in their business, as in making a mound or building a ship, throwing earth to earth, and fastening timber to timber, for then their duty could be performed by proxy; are not to create, for then their efforts would be hopeless; but are to waken, to develop, to mold what is already created; to nourish and rear a gem, the gem of a living spirit nobly capacious. There is no instrumentality competent to this service, save the living spirit of the instructor. The powers of his mind, as sunbeams and dropping rains, are first to stir the vitalities of the buds of being to be reared; next to swell the channels of nutrition; then to send through them, into all the system, the proper and wholesome aliment which is to pass into the mental structure. In this process, the growth will be the pupil's own, while the nourisher and the guide is the mind of the teacher.

Children are flexible, impressible, and imitative. These characteristic attributes point us to the same agent, as the only direct source of education. If the

teacher's mind be open and clear, proceed with certainty in its courses, keeping just in advance, as a *flexible* creature, the scholar commits himself to move whither that mind would lead, and adopt what it dictates with entire confidence, apprehending no difficulties, stopping at none. As an *impressible* being, habits and qualities are given to the pupil's mind, by contact with that of the instructor, with much of that readiness and accuracy with which thoughts are written on paper, or form given to plastic clay. This will be regarded by some as a mere vision of poetry, or a flourish of rhetoric. It is poetry, but not illusion. It is poetry, for it is the bodying forth to our conceptions of a spiritual idea in a vivid and speaking image. But no less is it reality. Mind is thus transferred to susceptible mind; and, though other influences may supervene, and the impression seem to be lost, it will afterwards reappear, even without apparent cause, as if some invisible spirit had been retracing the lines. Not more surely does the flower open and turn to the sun, or the earth answer with a greener surface to the summer shower, than does the mind of the scholar wake and grow at the presence and the call of his teacher's intellectual powers.

As an *imitative* being, these powers exert over him a still more visible influence. His ardor instantly burns when that of his teacher is kindled. His faculties act with vivacity and power whenever those of his teacher are aroused.

Almost without exception, the play of mental powers on the part of an instructor will be answered to in the clear spirit of the learner, as trees and clouds are in the waters below them.

This great law being established, that mind educates mind, — the mind of the educator the mind of the educated, — the responsibility of teachers is a natural and unavoidable inference. No matter how much patronage; no matter how many or how valuable facilities may be provided, unless between them all and those to be benefited be interposed the instructor's mental powers, as a bland and efficient medium, facilities are wholly in vain. There is no substitute for those powers in the business of education. So, also, as nothing else can perform what is assigned to the mind of the teacher, and nothing partake with him in it, is there no division of responsibility. It is all his own. It is of the most important character.

There is another view to be taken. If that which is to educate is the mind of the teacher, then all education depends essentially upon the condition of that mind — upon the qualities and acquisitions which it brings to the great duty allotted to it. We spread now our thoughts abroad, and throw the mind's eye in upon all the places of instruction in the country. We see a generation of susceptible beings cast upon the intellectual powers of their teachers as a nurturing bosom, a light to walk in, and an example to follow. After a few years, they will be returned to society, and be set down upon the broad theater of life to move on its crowded and important affairs as the principal actors. What amount of intelligence and what intellectual character they shall bring with them to their places and employments among the people depend upon the mental qualifications of those to whom their instruction was

committed. Whether, therefore, those minds which educate the community shall be disciplined or rude, rich in knowledge or ignorant, patient or irritable, capacious or contracted, ardent or dull, apt to teach or incommunicable, is, on the part of teachers, a matter of the first importance.

The intelligence and intellectual character of the community rise and fall with the qualifications, the furniture, and fidelity of the instructors of its children. Theirs is the power and the privilege, therefore, by elevating their own qualifications, to point the nation to the high sphere of intelligence it shall move in; the intellectual power it shall wield for good or ill. In the matter of qualifications, as well as in the immediate business of instruction, there is a responsibility resting upon teachers of no ordinary character.

II. The literary responsibility of teachers receives confirmation from the *valuable effects of popular education*.

*One effect* of informing the general mind is a larger and more skillful appropriation of the powers of nature to the uses of life. There is a great amount of physical strength, by misdirection, expended for that which is not bread. A still greater amount is lying wholly unemployed. Diffused intelligence opens to the people promising fields for the useful occupation of it all. It points to those improvements in agriculture by which the existing muscular power may derive greater amounts of valuable products from the fertile bosom of the earth. It suggests the cultivation of fewer acres; teaches how to neutralize the noxious qualities of soils; to add necessary ingredients; to distribute to each situation what will be produced there in the

greatest perfection. Thus popular education enables the people to draw more largely upon nature for the supply of its basket and its store.

The ability which such an education creates and diffuses through the community, to discover her materials and forces, and then employ them in aid of the labors of man, is still more valuable to us. You may see an illustration of the appropriation of nature to facilitate and to perform the necessary operations of life, in all the improvements made, from the wooden bow and stone-pointed arrow to the equipment of a modern soldier or hunter; from the rusty piece of iron sharpened by rubbing upon a stone to the polished knife and razor; from the six pound pestle and hollowed stump of a tree for cracking corn to the modern flouring mill, grinding and packing hundreds of barrels of flour every twenty-four hours; from the simple wheel of our grandmothers, twisting with slow revolution its single thread, to the cotton factory with invisible velocity, twisting its thirty thousand; from the hollowed log or bark canoe to the ship of a thousand tons, spreading her wings for the circumnavigation of the globe. All these improvements are but the appropriation of the materials and agencies which nature offers to facilitate and perform our necessary operations. Even the ordinary labors of life are aided to a great extent from this source; mere muscular strength accomplishes but an insignificant part of them. For the purposes of traveling, transporting, and all kinds of manufacturing, nature is made from her exhaustless treasury of forces to supply her mightiest agencies, and drive the vast and complicated machinery almost alone.

The steam engine, perhaps, affords the best illustration of the important part she has been compelled to perform in carrying forward the affairs of life. This wonder worker "has arrived to such a state of perfection as to appear a thing almost endowed with intelligence. - It regulates with perfect accuracy and uniformity the number of its strokes in a given time; it counts and records them to tell how much work it has done. It regulates the quantity of steam admitted to work, the briskness of the fire, the supply of water to the boiler, and the supply of fuel to the fire; it opens and shuts its valves with absolute precision as to time and manner; it oils its joints, and when any thing goes wrong which it is unable itself to rectify, it warns attendants by ringing a bell. With all these talents and qualities, and when possessing the power of six hundred horses, it is obedient to the hand of a child. It never tires, wants no sleep, is equally active in all climates; it will do work of any kind; it is a water-pumper, a miner, a sailor, a land traveler, a printer, a paper maker, a cotton spinner, a weaver, a blacksmith, and a miller; and many of its powers and uses are yet to be discovered."

This is a specimen of the facility with which inanimate force may be employed, and of the multiplicity of useful services it may be made to perform.

A reference to France and England will show what advantage a people gains by appropriating to themselves these services.

The man power of France is to that of England as six millions to seven millions. But the latter, England, by drawing on nature, has swelled her aggregate of animate and inanimate force to twenty-eight mil-

lions, while France, from the same source, has increased hers to no more than eleven millions.

It is to be remembered that the twenty-one millions of effective force, derived by the former from the powers of nature, are obtained by means of the more palpable and important of her machinery, and constitute, in truth, but a small item in the whole sum of her appropriations from this quarter. It is to be remembered, too, that nature will honor her draft if it be a hundred folded.

If it be inquired by what means Great Britain obtains, and any other nation may obtain, such contributions to her power from the external world, without mentioning all, it may be safely stated that for the most efficient and important among them is the one already alluded to—the general education of the people. Teachers, as the sources of popular intelligence, produce the state of society in which man presses the elements around him so largely and successfully into his service. The inventions themselves, which have brought the outer world into this subserviency to the uses of life, have very many of them been made by the well-informed operatives. And inventions, however numerous, practicable, and perfect, without intelligence generally diffused among the people, can be actually applied to the operations for which they are fitted, only to a very limited extent. Moreover, the demand for the aid of nature, without which her powers would lie unemployed, is created wholly by the education of the mass of the people. The untutored Indian tribes want no plow or cotton-gin; no canal, flouring mill, or locomotive; they ask for no carpet, glass, or woollen factory.

They would sit down and weep to see these \* piles of brick and mortar; these pent-up waters; this whirling, whizzing, and endless confusion, where once were rock and shade, and sparkling river in its own native channel, the resort and enjoyment equally of the deer and the hunter. So the African and Tartar nations, and the millions of the Chinese empire, have neither any want of these aids nor any power to use them for their benefit. There is no demand among them, and, therefore, no supply. The result is nearly the same in states of society where a few are enlightened and scientific while the mass of the people are ignorant, as in Spain, South America, and Mexico. If inanimate force is partially used, most of the labors of life are left to be performed by mere muscular power.

School teachers, by diffusing general education and intelligence, are the persons who induce and enable the people to turn the keys of nature, and make her play so liberally into their hands. Indeed, they arm the hand of enterprise and industry with a power which, at present, has no visible or assignable limits. In this country, presenting peculiar facilities for the purpose, they may throw abroad an educational influence which, not long hence, shall result in multiplying the effective force of our fourteen millions into that of a hundred times fourteen millions.

But increase of power simply is not the only or the chief benefit derived to society from placing the vast resources of nature at the disposal of the people. So far as all the operations of life necessary to be performed at home are concerned, every new application

\* Delivered at Lowell, Ms.

of inanimate force diminishes the number of manufacturers in the country. The more machinery we employ within this limit, the greater number of the people we emancipate from the condition of machines, and permit to enter upon nobler occupations. Beyond the point alluded to, it is true, beyond our necessary home operations, every machine we set up, and every factory we build, withdraws some of our citizens from philanthropic labors, from the healthful and ennobling business of cultivating the soil. Whether it be wise to call our sons and daughters away from this fresh green world, from the quiet cottage and fertile field, from the hills and streams with which they have grown up in dear communion, and then, in confined air and dusty rooms, drill them to follow the biddings of a dumb machine, to push the awl, drive the shuttle, tie parted threads, ply the hammer and sledge, and all this for other nations, — this is a grave question. Every labor, however, necessary to be performed by our own citizens, which we shift off from them and lay upon the strong arms of nature, releases from servitude, gives leisure for every good word and work, and ministers thereby to the highest interests of the community.

Here it will be inquired, whether, in relieving man from the personal efforts he has been heretofore compelled to make, we do not offer an opportunity and admit a lure to idleness and the whole train of evils usually attendant? Certainly we do. There is imminent danger from this quarter — danger that must be contemplated and provided for. The only security in this exigency is a moral and religious education made to accompany all intellectual culture, *passibus æquis*.

It is an interesting fact that we can not approach a human being to improve his condition in any one particular without being shut up to the necessity of improving him in many others. This arises from his original constitution, and should be regarded as an indication of the design and will of Heaven, that we take all his faculties and circumstances into the scope of our improvements. And all high-minded teachers, so far from being discouraged from efforts to confer advantages upon the community, because the bestowment creates a new demand upon them for higher benefits, feel on this account the presence and impulse of stronger motives to duty, and gather new interest in their employment. We have alledged that the grand effect of that popular education which they are to diffuse is to cast upon athletic nature a great proportion of the sweating labors of life, to facilitate and shorten the rest without limit, and thereby to afford the people leisure for all philanthropic, intellectual, ennobling employments. As contributors to such a result, we alledge here that teachers hold a place of very high responsibility. If the literary duty which they perform begets necessity, as doubtless it does, for another and more important service,—the cultivation of the morals and religion of the community,—the fact, instead of diminishing, greatly increases that responsibility.

Another happy *effect* of popular education, serving to develop the responsibility of teachers, is an increased frugality, industry, thrift, competence, and comfort in the community. The truth of this statement is one so palpable to readers of history, and observers of men and things around them, one so

familiar to most men, and so readily admitted, I shall give it but a brief space in this discussion.

The more education an individual has, the higher will his value and respect for himself be likely to rise. In improving his own condition, therefore, he will feel that he is acting for a more important being, for greater interests, and be more strongly impelled to those frugal, industrious, enterprising habits which lead to competence and comfort. Education apprises a people of advantages beyond and above them, and then discovers to them more successful methods of reaching them. The first information puts them upon new endeavors, the last gives practicability to their enterprises. As knowledge is diffused among a people by means of education, superstitious notions and vain fears are dissipated; many diseases and fatal accidents are prevented; roads, dwellings, modes of traveling are improved, subjects of conversation are furnished, and many firesides, as intellectual occupations eschew noise and confusion, are turned into quiet and peace. In these results you discover rich sources of competence and comfort. These, as well as all other valuable effects of education, may be neutralized by the power of depravity; but popular instruction has a natural tendency to improve society in these respects, so strong, that thrift, and wealth, and happiness have never failed to rise up, wherever in the world such instruction has elevated the general mind. This fact confirms the responsibility of teachers.

An additional happy *effect* of popular education, evincive of the responsibility of teachers, is an elevation of the literary and professional classes.

If Dr. Johnson intended, by the often quoted assertion, that "knowledge in Scotland is like bread in a besieged city, affording each person a mouthful, and no man a full meal," to intimate that its general diffusion was what rendered it impracticable to get a full meal, he was certainly erroneous.

The higher the general mass of a community is raised in intellectual culture, the more fully and ardently the deserving efforts of the literary and professional classes are welcomed and appreciated, and consequently the more substantial and hearty the encouragement given to their labors.

The greater the intelligence, and the more refined the taste, on the part of the readers and listeners of the people, the more intellectual and tasteful the productions which they will demand from those who write and speak for them.

As it requires more intellectual power and more delicacy of taste to make a book and a speech than to understand and appreciate them, and as, on this account, the writers and speakers of a community must always stand at several degrees of elevation above the general mass, every elevation of the common people by education pushes proportionably upward literary and professional men. All must have observed that an improvement of a congregation in intellectual character and literary taste are invariably answered to from the pulpit, by a greater richness of thoughts, an appeal to deeper motives, and a chaster and loftier eloquence. The more cultivated the courts and juries, the more argumentative, classical, and effective the eloquence of the bar. The more instructed and discerning the electors of the country, the more intellectual,

and sound, and brilliant the eloquence of our legislative assemblies. Having no patronage of princes or of aristocratic estates in this country, literary efforts, to a great extent, must grow up from the wants, the demands, and the encouragements of the common people: increase all these, and you give new richness and new power to the productions of those who minister intellectual nutriment to the general mind.

Another *effect* of popular education, closely allied to the one just considered, and well worthy of mention as proof of the literary responsibility of teachers, is an elevation of the mass of the people to an intellectual position, where they may feel a stronger influence from books and educated men.

There is, among the shoals of publications with which the press is groaning, and teeming, and disgorging itself, a respectable portion of works well adapted to instruct and refine the population; but, for want of that taste and appreciation produced by general education, great numbers derive little or no advantage from them. Their dull susceptibilities are not reached, no matter how important and useful the subjects of these books, no matter how richly freighted they may be with good things, or how brilliant with illustrations. They are all as the nightly heavens, with all their glories, to a world asleep. For the same reason, the acquisitions, tastes, mental habits, professional and conversational exhibitions of educated men, upon multitudes, produce little effect. Their minds are below the region of their natural influence.

The productions and exhibitions of intellect; the useful knowledge and practical science lodged in the

minds of the desultory and self-educated ; the thoughts that float in newspapers, pamphlets, and larger periodicals ; the discussions contained in public speeches, popular orations, and itinerant lectures ; the weekly pulpit services ; the valuable printed books ; all produce effect upon the people in proportion as their education shall bring them up to a suitable mental sympathy and appreciation. There is a blessed sunshine upon the tops of the high forest trees ; when the smaller trees and shrubs thrust up their heads to the same height, they will feel the general warmth.

The business of school teachers is to bring up the people to the elevated place where salutary intellectual influences will reach and bless them. Their responsibility is one of very interesting character.

The *effect* of a cultivation of the understanding on moral character is too important to be overlooked in estimating the responsibility of teachers in reference to popular education.

I am aware that the old favorite doctrine, that the head influences the heart, that the culture of the intellect softens the affections, is by many given up as an exploded one. It occurs to us all, that the barbarous age of a people is often more virtuous than its succeeding cultivated one ; that the corruptions and crimes which proved the ruin of Greece and Rome were contemporary with their intellectual ascendancy.

The names of Mirabeau and Voltaire are immediately suggested to us—men of well-cultivated minds, but of abandoned morals. It is admitted that highly-educated communities are sometimes luxuriant in crime ; that many men have appeared, and by some of their productions become the ornament of their

country and age, whose hearts were rotten to the core. But such communities and such men are proofs, not that intellectual cultivation and refinement have no softening and reforming power, but that the depraved passions of men have greater power. Many, however, are ready to remind us here that intellectual pursuits and acquisitions, instead of meliorating the heart, are oftentimes made the means and incentives to vice. We remind them in turn that, in consequence of an internal disease in the physical system, the nutritious matters received into the stomach are frequently taken up and perverted to nourish the morbid excrescence, so that the patient pines and dies. But must we give up, on this account, our system of dietetics, and believe our markets are filled with poisons? This was not the natural influence nor the general influence of the same articles of food. Neither is it the natural nor the general tendency of intellectual cultivation to demoralize, though it may be so perverted as to increase moral evil. The natural and general effect, no doubt, is to encourage all the amiabilities of our nature. Even those persons, whose depravities have done most to counteract and pervert their intellectual advantages, occasionally show that a refined understanding has made favorable impressions too deep to be wholly obliterated by opposing influences. He who could pour forth from his foul mind the numbers of "Don Juan, and introduce almost every where a dark misanthropy, and a contempt for revealed religion, which, amid and beneath the richness of his beauty and the power of his conceptions, look like the creeping serpent in paradise, wrote the "Prisoner of Chillon," the fourth canto

of Childe Harold, and other pieces in the same spirit, which none read without admiration.

He whose mind was impure and noisome enough to give birth to "January and May," and other similar profane and loathsome things, produced the Dying Christian, which has "lent wings" to many a freed spirit as it passed away. The voluptuous Moore wrote the "Sacred Melodies," which would do honor to the purest heart. The profligate Sterne, besides the story of Lefevre, wrote the sermons entitled "Pursuit of Happiness," "A Good Conscience," the "Prodigal Son," and the "Good Samaritan," which would never lead to the suspicion that the author's heart was deficient in moral and religious feeling of the purest character. Do not these specimens of just sentiments and fine moral feeling from the authors of productions of so opposite a character show the ascendancy which intellectual refinement, at some favored hours, has gained over their corrupt sensualities?

The affections of the heart are fed and molded by the objects presented to them through the ministry of the understanding. It is the business of education to lodge in the mind valuable truths, and to train its powers to discover valuable truths. These will become objects for the heart, and, being themselves excellent, from their nature must exert ennobling influences on the moral feelings.

The pursuit of knowledge has a tendency to detain persons from profligate society; to furnish that excitement thirsted for by all, which, otherwise, would be sought for in scenes of dissipation; to make the heart revolt at the grossness of vice, and respond to the

delicacy and beauty of virtue. It is true, also, that every intellectual inquiry leads up to the great standard of moral excellence for the universe. He who studies at all finds himself, therefore, in the presence of God, with a specimen of his handiwork, a proof of his goodness, or a revelation of his design, directly under his eye. The moral effect of such contemplations must be of the safest and happiest character.

The whole natural influence of that education which employs, expands, and enriches the intellectual powers, must ever be to improve the heart.

There are sources of greater power on moral character; but when we contemplate the children and youth of the country gathered into schools and placed under the influence of a judicious and efficient cultivation of their mental faculties; when we think of them under these advantages at the susceptible and forming period of their existence, and before the world has had full opportunity to corrupt them, a bright vision of good opens before us. Who does not perceive that the effect on their moral character will be great and permanent, and immeasurably valuable? The business of teaching has a commensurate importance and responsibility.

III. Besides these considerations establishing the responsibility of teachers generally, *there are several peculiarities in the condition of the inhabitants of this country which impose upon American teachers a special responsibility.*

*One peculiarity* with us, increasing the obligations of our teachers, is the fact that here more of the whole number of children are placed under their tuition, and these for a longer time than is usual in

other communities. Wherever rank and wealth make wide distinctions between the different classes of society, many, through straitened circumstances, are compelled to withdraw their children, at an early age, from the school house to the workshop and the farm. In the manufacturing and raising districts of England, in consequence of the slender means of subsistence, many children are not taught at all, and those who are sent to school seldom enjoy the opportunities of education after the seventh or eighth year. In America, through the great equality in the distribution of property, and the facilities afforded to all to obtain a pecuniary competency, the advantages of education might easily be offered to nearly all the children of the country until the age of fourteen or sixteen years. In many sections of this country, the children, with very few exceptions, are actually placed under elementary instruction up to this period. In our manufactories, it is true, the greater value of children's labor always operates as a temptation to contract their time at school. As, however, these establishments are yet comparatively few in this country, and as, in consequences of liberal wages, there is no want of pecuniary ability among manufacturers, the instances of limited opportunity for education among this class of the community are not numerous enough to require any deduction from the general statement just made. Taking the whole population into the account, it is true, as was asserted, that in this country more of the whole number of children are committed to the training of teachers, and for a longer time, than is done in any other part of the world. American teachers should feel them-

selves called upon to meet this favorable peculiarity in our condition with extraordinary exertions. If to whom much is given, of them much may justly be required; if the fabric returned must bear a proportion to the furnished raw material, and the time occupied in making and perfecting it, then are they responsible to give back to the bosom of society a generation of more knowledge and higher intellectual discipline than is to be found elsewhere in the world. They have no apology for distributing from their schools an ignorant mass of beings to the business, the possessions, the privileges, and, shortly, to the offices and honors of the community.

A *second* peculiarity in our condition, showing that a peculiar responsibility rests upon American teachers, is the fact that the children of the United States possess an unusual susceptibility to instruction.

The aristocratic and wealthy conditions of society are not favorable to the development and culture of the intellectual powers. They contain too much luxury and ease to permit sufficient vigor and vivacity, or give room for adequate motives to endure the irksome toil of study. They contain too much pride of rank to allow of sufficient confidence and submissiveness for successful education. Equally unfavorable is the opposite condition of dependence and servility. The little being to be educated, in his depression, in his acquired notions and habits of servile submission to superiors, is unconscious of his capacities, feels in need of only a slight education to attain equality with others of his own condition, and discovering no pathway, feels little aspiring to a rank above that which his father held before him. In this absence of

arousing and alluring motives, his powers are sluggish; to the tasks assigned him he is indifferent; in the whole business of his education he is negligent and incurably dull.

A condition between aristocracy and dependent servitude, where happily a great proportion of the children of this country are placed, furnishes far higher susceptibility to instruction than either. Among children here there is an early-formed and strong impression that they are born neither to be lulled upon the lap of wealth and the arms of patronage and power, nor to be mere hewers of wood and drawers of water for fellow-men, bone of the same bone, and flesh of the same flesh. They are conscious of holding within the materials and susceptibilities of individuality, — independent individuality, — and therefore feel an individual accountableness. Each one regards himself like the tree that shades his gambols, as formed to stand upon his own stock, draw nutrition through his own absorbents, develop his own peculiarities, and drop his own fruit. He believes there is a part for himself to act, and a responsibility for himself to bear, in which others have no participation. I do not intend to intimate that this is a matter of protracted reflection and deliberate conclusion with mere children; I intend to alledge that in this country, the free air which they first breathe, the personal exertions which they are first called to make, the forms of society which first surround them, all have a powerful tendency to mold them into this self-dependent, energetic, and accountable character. How much more susceptible a creature, in the hands of a teacher, is a child thus developing his powers with a feeling

of himself, a consciousness of self-dependence and of responsibility, than the tame and crushed thing that grows up under the frowning shadow of wealth and power, or the inert, inefficient creatures reposing upon inherited luxury and estate ?

This susceptibility of American children is increased by the agricultural and rural habits of our population. The numerous excellent harbors upon our coast ; the great extent of internal navigation, affording at thousands of points, in the very heart of the country, places for trade with the rest of the globe ; the richness of our soil, and vast breadth of our habitable lands ; the attractiveness of our interior climate and scenery,—all prevent the aggregation of our population into overgrown cities or great manufacturing establishments. A large majority of our children are early thrown out upon the lap of nature, where their thoughts are of streams and hills, and the glorious heavens ; where their sports and companionship are with trees and flowers, the herds of the field, and the birds of the air. One half of the people of England live in towns in distinction from the country. Here, probably, less than a fourth are thus shut out from the influences of nature. Great Britain employs three millions in mines and manufactories ; the United States not half a million. Happily, we are yet emphatically an agricultural people. These rural habits give birth, by a natural influence, to all the elements of a quick susceptibility to intellectual culture. They produce a healthier physical and moral constitution, invigorate the mental powers, induce a higher appreciation of time and educational facilities, detain from absorbing trifles, create taste and desire

for solid qualities, accustom to industry and habits of thought. O, were I the teacher of a school, I should love for my pupil the child of the woods, and fields, and valleys. A fresh and bounding creature, his powers of life and growth are peculiarly elastic and brisk, and his susceptibilities to intellectual improvement unparalleled. If angels are ever formed from beings of earthly mold, it must be done under the waking and warming influences of this external world.

The peculiar susceptibility of American children, derived both from their conscious accountableness and rural position, should be fully answered to on the part of teachers. If we have a plant, an animal, or an enterprise, which feels with unusual quickness our nurturing, we instantly feel an obligation to bestow unusual attention and labor. So should our instructors, on account of the highly-susceptible character of American children, feel bound to make extraordinary exertions in their behalf, and conduct them to a higher standard of education than is attained to in any other country.

A *third national peculiarity*, which imposes upon American teachers a higher responsibility than rests upon those of any other country, lies in the genius and character of our institutions. These add responsibility to the business of teaching by rendering popular education more necessary and more effective. The mass of the people here are closely and actively identified with all the machinery and operations of society. Each man is part and parcel of the nation, independently and efficiently; in his own person a pillar of the state, not the prop of a pillar merely; a portion of the strength and essential life of the com-

munity as a self-controlling individual. Each citizen here holds a higher place still. He is a part of the government. He is a depositary of power; controls others and influences public affairs. He makes himself heard and felt in the school district, in town and city movements, in the affairs of the congregation and pulpit, in the court of justice, in the councils of his state, in the supreme legislature of the nation. Thus he is a constituent portion of the supreme power — an associate sovereign. The little school, "beside yon straggling fence," is a seminary of sovereigns. Popular education, it will be seen, is more active and valuable here than under any other government in the world; produces its effects as nowhere else, in every place of influence from the top to the bottom of society, and affects thus the entire interests of the people. Assuredly, teaching in this country rises to a business of the greatest possible responsibility.

One *other peculiarity* in our condition, making popular education specially needful and important, and, therefore, the situation of American teachers specially responsible, is a want of ability and efficiency on the part of our government to control several existing evils.

One of these evils is a prevalent radicalism. This is a grand leveler of every thing that exalteth itself above its own position. It wages war with old and venerated institutions. It loves no distinctions. It is a resolute agitator and disorganizer; feeds and fattens on discord and confusion; engorges itself deliciously upon the elements of society which itself has dissolved and scattered abroad. It acknowledges no law, it would put down all rule. This spirit appears in church and in state, in all ranks and in all the rela-

tions of life ; its hot breath is equally desolating every where.

Deeming the wholesome laws despotism, it raises a mob, and tramples them in the dust ; professing to believe the injunctions of the Bible usurpations, and the usages of society founded upon them superstitions, it sets them at defiance. It calls on the world to correct the mistakes of Paul ; to attempt some reforms, which holy apostles were too feeble hearted to undertake ; to effect others by means which the Saviour of the world was too short sighted to discover. This spirit, at the present time, presents a most threatening aspect. Many believe it may yet appear in forms powerful enough to sweep away all that we most love.

Another of these *evils* is a strong and constant tendency to dereliction of principle and corruption of morals. By opening to all her sources of competence and wealth, this country has become a theater of activities and enterprises which have no parallel. Man, in no age and in no spot of the earth's surface, in so short a period, has projected and done so much, and spread himself so widely abroad. But this unparalleled activity and enterprise after a period of brilliant successes, as the wise foresaw, is beginning to produce an opposite state of things — luxury, distaste for sober industry, dissatisfaction with moderate gains, extravagant expenditures, and speculations. Whole villages and cities, in some paroxysms, have worn, to a transient on-looker, the aspect of grand gambling establishments, where the honest modes of living seemed about to be abandoned, and the people to be given up to overreaching and dishonesty ; where justice and judgment seemed to be fleeing away, and general

indulgence and dissipation to be taking their places. There is now felt, to some degree, in every part of the country and in every department of society, a demoralizing influence of this description, corrupting deeply the principles and the morals of men.

The same unhappy effects are produced by the alluring opportunities to office and power which are here freely opened to all. At every election there is witnessed, in most parts of the country, a general rush and scramble for the places of emolument and honor. Righteousness and truth, to a fearful extent, are set aside, and any thing adopted in their place which can minister to the ruling passion for personal aggrandizement. The associations of men, the institutions of society, and the government itself, are perverted to the accomplishment of private ends. Every thing seems crowded into the service of the god of power and the mammon of unrighteousness.

As the result of this state of things, a great waste of principle and of morals occurs throughout the country; integrity and patriotism, benevolence and truth, are deeply outraged, and left bleeding every where.

The same corrupting influences exist under other governments, but they are peculiarly strong and dangerous under ours. The arm of government is less vigorous here; hitherto it has proved altogether too feeble to resist these evils which so seriously threaten us. The people, as has already been stated, bear rule, and, in consequence of the strength in human nature of the love of unrestrained independence, the people, in the capacity of a government, are exceedingly cautious in imposing checks upon its own desires and movements in the character of subjects; hence liberty

enough is reserved to be always running into every form of licentiousness. Most men will gather their thoughts and hopes upon the power of religious faith, as the great preserver amid these evils so alarmingly rife in the land. No doubt our holy religion, teaching every man, and, by the strongest motives that can be made to bear upon a human being, urging every man to feel right and behave well, is the sovereign remedy, the last hope of nations, as well as of individuals. But it should not be forgotten that intelligence is a handmaid and essential auxiliary to this grand conservator. The education of the people gives the Christian faith nearly all its power over them. It has, moreover, as has been already stated, good influences of its own. A well-instructed community is less susceptible to the radicalism of the country, and to the corrupt sway of the cunning and ambitious. Elevating to higher advantages, it inspires greater vigilance and resolution in preserving them against the destructive influences by which they are assailed. It opens the eyes of all more fully to the dangers which threaten them, and teaches them how to escape them. The evils which we have referred to, with others not named, make all the counteracting influences which can be gathered and employed, important and necessary, in order to save our institutions and government from destruction. Though education, therefore, contain not the highest antagonist power, yet, having valuable conservative principles, and exerting a valuable influence against the peculiar evils growing up in our state of society, all its aid should be contributed to the noble purpose. And American teachers should ever remember that, in diffusing and improving general

education, they perform essential service in preserving this nation from ruin, and, for this reason, hold the place and act the part of the highest responsibility.

Closing here what I have to say directly upon the literary responsibility of teachers, and especially of American teachers, it remains that I make a distinct appeal to them now in behalf of the education of the children of the United States, and also remind them of the high motives and encouragements to fidelity and zeal which are opened around them.

The discussion itself of the subject before me shall be the ground of my *appeal*.

If the general benefits arising from the improvement of the mass of mind have been fairly represented here, as also the peculiar feasibility and value of it under our institutions, then should endeavors immediately be made to raise the standard of ordinary attainment in all our schools. Let what has been done heretofore be no pattern for the teachers of the present generation, and no measure of their responsibility. There is a wider distance in the business of education between actual attainment and attainableness, between what is actually accomplished and what is easy as well as necessary to be done, than exists in reference to any other object of human pursuit and interest, except morals and religion. The actual amount of knowledge, and the actual mental condition of the children of the country, when left by their teachers and thrown out upon society, may be quickly stated. Their medium attainments will be found to include reading, writing, spelling of common words, geography, English grammar, penmanship, arithmetic, sometimes, in addition, a slight smattering of rhetoric and natural

philosophy. Their reading is far from being perfect. The unambitious sentences of Addison and the lofty diction of Johnson, the dry simplicity of Swift, and the fervid strains of Patrick Henry, are uttered with nearly the same rapidity, and much in the same tone and spirit. Their orthography is often incorrect; their handwriting is legible and decent; their geography consists mostly of mere topography and some soon-forgotten statistics relating to population, square miles, latitude and longitude, exports and imports. Their English grammar is exceedingly defective, consisting of some parrot-taught facility in parsing, with very little idea of the construction and power of the English tongue; their arithmetic consists of a knowledge of the rules and practical operations in the common books, up to and through the "Rule of Three," together with some acquaintance with bookkeeping, and the quickly-lost processes of extracting the square and cube root. This is the ordinary sum of attainments at the age of twelve or fifteen years. If some pursue other branches and exceed these acquisitions, more, probably, fall below them. Intellectual discipline and development are scarcely thought of in our primary schools. The memory is chiefly tasked, the reasoning powers are but slightly exercised, and the habit of close application, and the patience of intense thought, so indispensable to mental improvement and power, but rarely acquired.

Let it not be inferred, however, that these attainments are of small consequence; they are invaluable. They exert a vast influence upon all the dearest interests of the community and country. They form an important portion of those advantages and possessions

which distinguish a civilized and refined from a barbarous and degraded people. Let the fact, so confidently asserted, be heartily admitted, that elementary education is farther advanced in New England and some few other sections of the country, than in any other part of the world, not excepting Scotland and Prussia. This allusion to the attainments made in our primary schools is introduced here not to depreciate them, but to show their incompetency to the wants of a people performing such important duties, and holding such high places of power and influence as do all American citizens. The allusion is made for the purpose also of making an appeal to the teachers of our country to set up a higher standard of elementary education, and put forth their best endeavors to push our children and youth much farther forward in the studies already pursued, and to extend their inquiries in every direction. Certainly an alluring and accessible field may be opened to our children on every side. Besides advancing them in their present pursuits, let them be made more acquainted with the earth on which they live ; with the materials of which it is composed, and the changes it has experienced ; with its rocks, minerals, soils, and fossil races of plants and animals ; with the different features of its several countries, and different character and modes of life of its various tribes and nations. Let them be taught something of the states, constituents, and uses of the air which they breathe, as also something of the laws of light, and heat, and attraction, which are concerned in all their affairs and happiness. Let them be informed how latitude and longitude are ascertained, deserts traversed, seas and oceans sailed over, and the

ends of the world brought together. Let them be led on into the plain, practical, and valuable facts of chemistry, natural philosophy, and astronomy. Let them be made thoroughly acquainted with the history of their own country, its singular fortune, its great men, the spirit of its institutions, its enterprise, trade, growth, its sources of safety and duration. Let them study their own being, their outward structure and inward spirit. Let them be taught their various relations, their proper position, their indispensable duties, at home, at school, in the family, in the community, in the world, in the universe. All this, and more, is perfectly practicable. The works of Dr. Dick, if they are superficial, as has been alledged, most happily and conclusively show how these important and interesting inquiries may be pursued successfully by the children of common schools, if only aided and allured as they may be. The world owes him thanks that he has come down among juvenile and ignorant minds, and shown them how easily the boundaries which have limited their studies may be passed over, and what precious treasures may be gathered on the other side. The accessible field yet untrodden by our children is a broad and glorious one. I appeal to American teachers to lead them out and forth among its interesting objects, and to habituate them, in a world of wonders as they are, to question nature for themselves, and listen intelligently to her responses.

It is more important than all that the children of the country be disciplined and formed while at school for a successful pursuit of knowledge in after years. This dullness needs to be removed ; their faculties to be aroused, strengthened, balanced ; their enthusiasm

of knowledge kindled, their curiosity quickened, their tastes cultivated, their intellectual efforts rendered habitually regular, patient, and intense. Their mental acquisitions will be almost as natural as breathing and corporal growth, and will continue to be made through life, even in spite of the business and bustle of the world; then knowledge will be received from every quarter, tongues be found "in trees, books in the running brooks, sermons in stones, and good in every thing." Let me invoke those who teach the children of the United States to give them an education superior greatly to that of the present day, an education widened on every hand, and improved in every particular.

I come now to suggest to them *motives and encouragements* to the faithful discharge of their responsible duties. These are of the most important and dignified character.

It is matter of deep regret that pecuniary reward has been so stinted and reluctant, to the great injury of education as well as discouragement of teachers. But let instructors be reminded that, in the dignified character and excellent influences of their employment, there is presented a nobler inducement to duty. The high-minded and conscientious can not fail to feel its power. Says Lord Brougham, "However averse, by taste or habit, to the turmoil of public affairs, or the more ordinary strifes of the world, instructors, in all quiet and innocence, may enjoy the noblest gratifications of which the most aspiring nature is susceptible." Vulgar ambition seeks to sway multitudes of men, and influence widely the operations and interests of society. The successful teacher of children estab-

lishes a far nobler, wider, surer empire. He influences mind — mind that will wake and mold mind again. The intelligence which he communicates is itself communicable. Every intellect which he instructs becomes an instructor of a cluster of pupil intellects gathered round it. These last become points and sources of education to greater numbers, and these to greater numbers still, until quickly the calculation of numbers baffles our arithmetic, and even our imagination. The humblest teacher, if he could pass along with his own influence as it should pursue its widening course onward, though he would never need to weep for another world to conquer, would one day see greater numbers reached by his power than ever bowed to him of Macedon. Let teachers feel entirely satisfied with their employment ; it is worthy the ambition of the greatest men. There is but one higher service for man or angel — the cultivation of the heart, the molding of the moral nature into likeness of character to the infinite Father of the universe.

In reference to the interests of our own country, no position can be more honorable than that which is held by American teachers. Our national character, our escape from imminent dangers, the duration of our free institutions, our thrift, wealth, power, and happiness, in an important degree are dependent upon the education and intelligence which they have the privilege of diffusing among the people. Our public affairs at this moment are at a most important crisis. Among the wise and good, every eye is now turned to the school houses and school teachers of the country for conservative influences. There may not be wanting many strong ebullitions of national feeling

among us. All over the land, the morning of each fourth day of July may thunder forth from the cannon's mouth the enthusiasm of fourteen millions of people on the subject of freedom. Our legislative assemblies may vie with each other in ardent professions of patriotism; the spirit of seventy-six may be industriously implanted and cherished around every fireside in the country; still, without the schoolmaster abroad, our career of freedom and prosperity would be quickly closed, and our brilliant prospects be shut out by as dark a night as that which has set upon the glory of all former republics. The aid which teachers may contribute to preserve the privileges and possessions of this great and free people is certainly a most valuable and most honorable service. It is pleasant to me to recollect that I am in the old "Bay State," where this matter has always been so regarded. Here have risen men, of whom the world was not worthy, who, by the enlightened principles which they held and diffused abroad, not only molded society and government into their best forms, but provided for their permanency by providing with special care and liberality for the education of the whole people. I can now almost hear the Pilgrims, and my blood grows warm as I remember that my ancestor landed from the Mayflower, and that the first born of the Plymouth colony is only six generations before me. I can almost hear the Pilgrim Fathers and their early successors administering to us a stern rebuke for neglecting that education of the popular mind, to which, except religion, they gave their best love and richest charities, their earliest labor and latest prayer. Let American school teachers turn to all that has been

done by the great dead to earn for us our inheritance. In addition to their efforts in behalf of popular education, let them recollect their toils and sacrifices, their unrewarded efforts in council, and their struggles in the field of death, and then count it all honor to enter into their labors, and carry out their far-sighted and benevolent plans. Let them render themselves worthy of those from whom they are descended, by their intelligent, and sustained, and efficient efforts to educate the general mind, and to remove away the vast mass of ignorance which now sits like an incubus on the nation's heart, and suppresses its breath.

The teachers of this portion of the United States hold a place of peculiar importance and honor. New England is a nursery for the whole country. She settles many portions of it almost exclusively; she sprinkles her population over the entire breadth of the land. She is yet to be the mother of new states, and a large contributor to old ones. Her schoolmasters should be aware that, in consequence of this, they occupy a high position, which enables them, by educating the emigrating population of New England, to form the intellectual character eventually of more than half of these United States. Who ought to desire a station more honorable and useful? Who are called to act under the influence of nobler motives and encouragements?

The relation in which this country is placed to other nations elevates American teachers to a still more commanding position. The experience of the world, hitherto, is against the duration and success of republics. Every civilized people and every crowned head is turned to us to learn what shall be the destiny

of ours. Whatever aid American teachers shall contribute in conducting the grand experiment which this country is making in the face of the world, in the event of its success, will be a most important service to mankind. Should the experiment prove to be a failure, it will be a splendid one; and if teachers shall be faithful to their important trust, they will still enjoy the consciousness of having done what they could in a noble sphere of duty. But the experiment will not fail. Our free institutions will continue, and our people continue to enjoy under them unparalleled prosperity. By and by they will become a model for the governments of the old world. Nations, successively, as they arrive at sufficient intelligence and virtue, will either adopt them as they are, or such modifications of them as shall contain their essential features. In this way the instructors of America will share the glory not only of having improved and perpetuated what is most dear and valuable to Americans, but of having set up an illustrious public example, which may yet change the forms of society and of government throughout more than half the world. Already the sovereigns of Europe, though they lay deep their plans, though they bring all the wisdom of the wisest heads, and all the influence of flattery, wealth, and arms, to secure their power, feel underneath their thrones a ground swell which makes them totter fearfully. They may not be fully aware whence comes so irresistible a movement. There is an ocean rolling between them and the feeding springs of the tremendous underworking current. The whole agitation has its source in the neighborhoods, habits, villages, and cities of America, where the humble

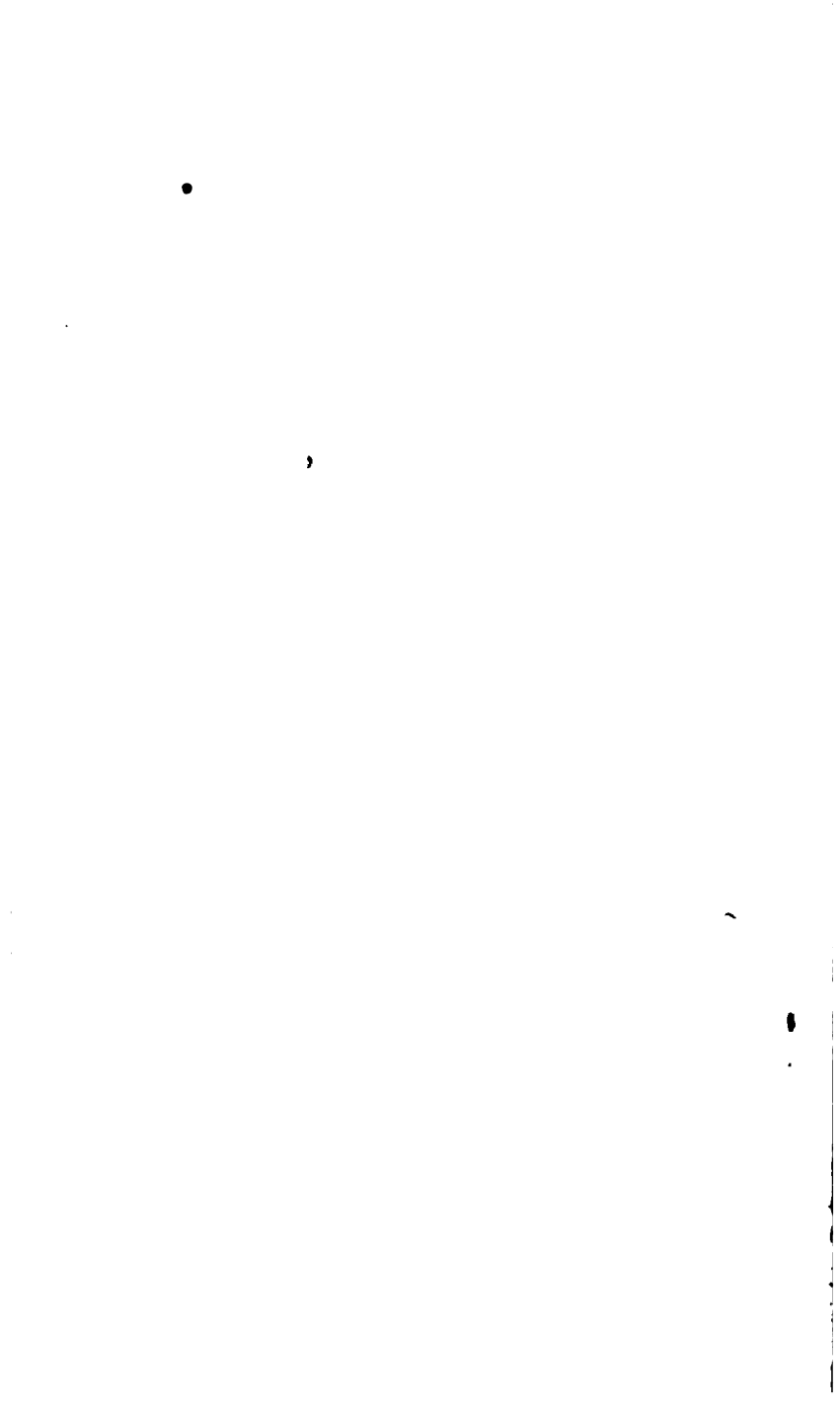
schoolmaster pursues his weary and unnoticed labors, where silently, but surely, he imbues the prospective sovereigns and subjects of the country with the spirit, and principles, and intelligence appropriate to Americans. The school houses of America are the terrible magazines, and the teachers hold and apply the fires. Perhaps the entire world may yet feel their power. No class of men occupies a higher position than American teachers. Schoolmasters, feel the inspiring of the glorious encouragements open around you. They that gather wealth, and they that wear crowns, shall quickly be laid away in the narrow house. Then their possessions and their splendor, to themselves, shall be no more than the wind that blows over their graves; to those who shall live after them, they will be in memory as those figures upon the sand which were effaced by the following wave, or as yesterday's vapor, that hath passed wholly away. But you, if you fulfill your high responsibility, will leave impressions upon the current of human affairs passing by you which will never disappear, but grow deeper and more valuable as that current moves forward through the track of time. And your good influence, as it travels along with this sweeping current over following centuries, will procure for your efforts, constantly, a fuller appreciation, and for yourselves a more grateful remembrance. While lying quietly in your graves, generation after generation, as it rises up, will look back to you as valuable contributors to its proud inheritance of intelligence, freedom, virtue, happiness. They may raise to you no marble or "storied urn," but they will consecrate to you a more enduring and a more desirable memorial. They

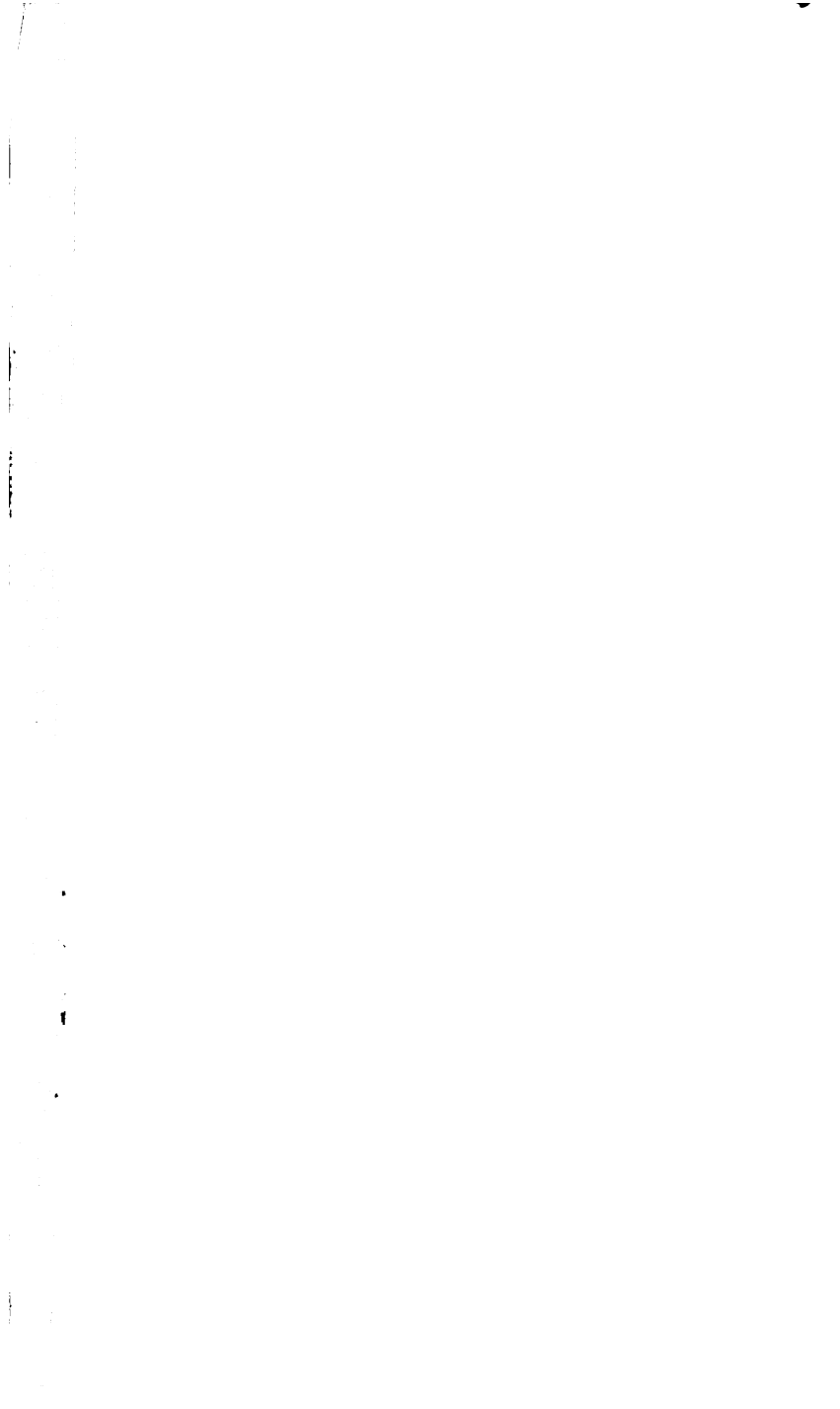
will write for you this inscription on their hearts :  
"Blessed are the dead, for their works do follow them."

Schoolmasters of America, appreciate the high motives and encouragements thrown around you. Up! to your high vocation! Your country now is the brightest place which the world hath: make it a brighter one still. Kindle up a light in it which shall shine more and more brilliantly on, until all nations come and walk in it; a light that shall wax more and more heavenly, until it mingle well with the glories of eternity.

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